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A History

of

Saint Peter's Church in the City of Albany

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With an Introduction and Description of the Present Edifice and its Memorials by

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Rector of Saint Peter's Church

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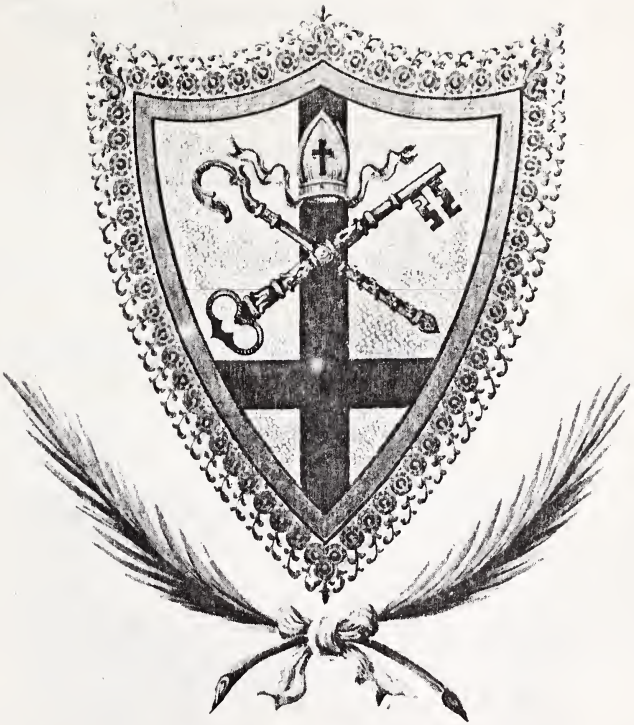
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SAINT PETER'S CHURCH
IN THE CITY OF ALBANY



Corporate Arms of St. Peters Church, Albany.

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INTRODUCTION

THE institutions that represent the faith and worship of men have a tenacity and persistence of life which are seldom attained by the institutions that register the varying phases of their social and political history. It is a commonplace, generally overlooked, that the Church of England antedates the realm of England. Some of its parishes in fact have an origin that lies in the period of the Saxon Heptarchy.

In this Republic, as in the older lands across the sea, which have been the sources of its composite life, religious corporations and edifices are the most enduring memorials of ancient days. In most instances, the edifices, either from the growth or the decay of the community, have disappeared; but, along the eastern seaboard, there is here and there an ecclesiastical foundation which was laid two centuries or more ago, and which has survived local vicissitudes and held its ground amid the shifting centres of population.

In those early days they who were making history were too busy to write history. The annals were imperfect and still more imperfectly preserved. This only enhances the value of the church-records which survive and are accessible. To the general student, the glimpses which they give of the social life of the

altar, before which they habitually worship, and around which cluster their spiritual histories and most sacred memories.

After a ministry of twenty-five years among the people of St. Peter's, touching their lives at those points where life takes in its deepest and most hallowed experiences, I can fitly close the introduction of this History of the Parish, only with my grateful acknowledgment of their constant love and trust and helpfulness in our common work for Christ and His Church.

Walton W. Battershall.

St. Peter's Rectory,
Christmas, 1899

AUTHOR'S NOTE

THIS history has been the pleasant work of many hours of comparative leisure. It has grown from a brief sketch to its present form by the desire to chronicle the events that concern the origin and growth of the Church of England in the northern portion of the province of New York, and the development of church life and work in Albany since the organization of the American Church. In each period the author has stated no fact without contemporaneous documentary evidence.

In tracing the history of the last hundred years, the writer has been aided by the records in the archives of St. Peter's, the brief review of events in convention journals, and by gleanings from the periodicals and other sources. Many details and illustrative documents were relegated to an appendix. These included sketches of the missionaries and rectors of St. Peter's; letters of the Rev. Thomas Barclay and others; petitions to the Venerable Propagation Society in London; the record of the Rev. Thomas Ellison's negotiations for land exchanges with the City of Albany; old subscription lists, memorials and other records of interest and value. The documents which appear in the appendix could not be omitted; the remainder of the material prepared it was found impossible to include without unduly increasing the size of the volume.

In the story of the recent past it was found necessary to adopt a stringent rule, by which the deaths only of those, who the time of their decease were members of the vestry,

are indicated. This will explain the omission of many names of men and women who were eminent in the city and in the parish.

To all who have aided the writer with papers, books, pamphlets or suggestions, sincere thanks are returned. He is especially indebted to De Lancey H. Barclay, M. D. of Baltimore; Mr. Edward F. De Lancey, of New York City; Mr. H. B. Lacey of Okolona, Miss.; Justice and Mrs. Rufus W. Peckham, of Albany and Washington; Mr. George H. Clowes, of Waterbury, Conn.; the late Dr. Homes and the late Mr. George R. Howell of the New York State Library; and the present authorities of that library, particularly Mr. Dunkin V. R. Johnston.

It is to the ever ready cooperation, courteous kindness, and assistance of his friend, the Rev. Dr. Battershall, rector of the parish, that the fullest acknowledgement is due, for without his aid the work would not have been undertaken or completed.

It has been deemed unnecessary to include a list of books consulted. The range of reference was large and comprised local, ecclesiastical and general history, and related topics. The references in the text indicate the chief sources of information.

Joseph Hooper.

December, 1899.

A HISTORY OF

"THE RECTOR AND INHABITANTS OF THE CITY OF ALBANY IN COMMUNION OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW YORK."

[CORPORATE TITLE OF THE PARISH COMMONLY KNOWN AS ST. PETER'S CHURCH IN THE CITY OF ALBANY.]

A HISTORY OF SAINT PETER'S CHURCH

CHAPTER I

EXPLORATIONS AND EARLY CHURCH WORK

Henry Hudson's Voyage of Exploration, 1609.—Mercantile Ventures to the Mauritius River, 1614–1621.—Charter Granted by the States-General of Holland to the West India Company, 1621.—Settlement of Manhattan Island, 1626.—Early Religious History of "Nieu Nederlandt." — Rev. Jonas Michaelius, 1628. — Rev. Joannes Ernestus Goetwater, 1657.—Settlement of Rensselaerwyck, 1630. —The Rev. Johannes Megapolensis, its first Minister, 1642.—Surrender of Nieu Nederlandt to the Duke of York, 1664.—The Rev. Nicolaus Van Rensselaer, the first Church of England Clergyman in the Province, 1674-1678.—Chaplaincy at the Fort of New York. —The Rev. Charles Wolley, 1678.—The Rev. John Miller, 1692.

THE exploration by Henry Hudson in 1609, in a vessel of the Dutch East India Company, of the river now bearing his name, opened new and rich sources of revenue to the enterprising merchants of Holland. Immediately ships began to cross the Atlantic, and ascending the river to a point near the present city of Albany, bartered their cargoes of trinkets for the valuable peltries brought in by the Indians, a traffic which speedily enriched the owners and the masters of the vessels.

In 1614 a company of merchants obtained the exclusive privilege of trading for three years on the Mauritius river, as it was then called, and by their

agents a structure which was both a fort and trading house was built on Manhattan Island. An old fort, erected probably by the French sixty years before, on Castle Island near the head of navigation, was rebuilt, named Fort Nassau, and an agent was stationed there. The large profits of the fur trade, and the enthusiastic accounts of the agreeable climate and fertile soil of Nieu Nederlandt brought to Holland by the captains and traders, induced some of the prominent and wealthy merchants of Amsterdam to organize a company under the name of the West India Company. It was modelled after the successful East India Company, with ample powers of government, colonization and trade upon the coast and interior of Africa and the West Indies, of which Nieu Nederlandt was supposed to be a part. A charter was granted by the States-General in 1621, confirming and defining the rights of the company. One of the chief objects of the enterprise was the permanent settlement of Nieu Nederlandt.

In March, 1624, its first colony sailed for the Mauritius (now Hudson) river. Thirty families of Walloons and a few Dutch freemen were ready to make homes for themselves on the banks of the Rhine of the new world. A few families were landed on Manhattan Island but the others proceeded up the river and chose for their settlement the narrow plain, sheltered by a hill to the westward, where they made for themselves rude huts and laid the foundation of the city of Albany. A small fort was built for protection from attacks of hostile Indians and named Fort Orange. The trading post of the West India Company soon after was removed from Castle Island to the new town. The

colonists were just in their dealings with the Indians who came to barter their beaver skins, and formed with them a friendship which was never broken. Both the Mohawks, the representatives of the great Iroquois Confederacy, and the Mohicans, of the extensive Algonquin race, who lived on the east of the river, welcomed them with cordiality, and were eager to exchange the results of their winter hunts for the fire arms, fire water, cloth and trinkets offered them by the traders.

The situation of the new town was well chosen. Connected by convenient water ways with Canada and the great lakes, it had been from time immemorial a favorite place for Indian councils. With keen sagacity the Hollanders recognized the advantage of the site and perceived that it was indeed, as has been said, "the key of the continent." The settlement was fairly prosperous. Seven years after, Kiliaen Van Rensselaer established his colony of Rensselaerwyck immediately to the north of Fort Orange, or Beverwyck, on a portion of his extensive estate. This he had acquired by purchase from the Indians, and by a grant from the West India Company, under their new scheme of colonization by the erection of manors whose lords were to be called patroons.[1]

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[1]In 1629 the West India Company devised a new plan for the colonization of Nieu Nederlandt. The country was to be divided into manors and granted to persons who were to be called Patroons or Patrons. The scheme was approved on June 7th, 1629, by the assembly of nineteen representatives and duly ratified by the States-General. To entitle one to become a Patroon he must inform the Company that he intended to send a colony to Nieu Nederlandt, and within four years have settled upon his estate fifty persons over fifteen years of age. He could choose such land as he desired, "extending

The first settlers of Nieu Nederlandt were French Protestants, Walloons from Belgium, and members of the Reformed Church of Holland. They were strict Calvinists and firmly held to the doctrines set forth by the Synod of Dort in 1619. The first formal organization of a church was in 1628, when the Rev. Jonas Michaelius arrived at the "island of Manhatas" in the early summer. He was an untiring worker and ministered to the little settlement at the mouth of the river. At frequent intervals he held services in French for the Walloons and Huguenots, and celebrated for them the Holy Communion. In his regular ministrations to the Dutch, he preached to a large number, and over fifty partook of the Lord's Supper every four months.

It was among the chartered provisions of the West India Company that the Reformed Protestant Dutch Church should be established and a school master appointed in every town. No church building was erected in New Amsterdam until 1633, when a small chapel was built in which all the townspeople, of whom at least one fourth were French Huguenots, wor-

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four Dutch or twelve English miles along one side of a navigable river, or two Dutch or six English miles along both sides of it," and as far inland "as the situation of the occupiers would permit." The Patroons had privileges of trading not only with the Indians but also along the Atlantic coast. They had exclusive jurisdiction and power to create courts of justice, in which, however, judgements above fifty guilders were entitled to an appeal to the Director and Council of Nieu Nederlandt. When they had extinguished the Indian title by purchase, the tract of land was to be granted to them in fee, with "the right to dispose of it by testament." Their deputies were to keep the Director and Council of Nieu Nederlandt informed of all they did and to report yearly to the Company.—*Abridged from A. J. Weise, History of Albany, pp. 33–37.*

shipped, the services being conducted by the successive Dutch ministers.[1]

Fort Orange and Rensselaerwyck had no minister or regular services until 1642, when the Rev. Johannes Megapolensis was appointed by the classis of Amsterdam, his salary being paid by the patroon, who three years later built a church on what is now Church Street. The colony of Rensselaerwyck had for some years none but Dutch residents, the few of other nationalities who came there to engage in the fur trade remaining only for short periods. The emigration from Germany began about 1640, and in 1645 many German families had settled in various towns along the Hudson River and inland. They united in a petition that they be allowed to have a minister of the Reformed Church of Germany settled in the colony, who should visit the various German settlements and hold regular services. This request was refused by the sturdy Pieter Stuyvesant, then Director-General of

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[1] "The first church built exclusively as a place of worship, was also commenced in the year 1633. This building was situated on the shore of the East River at a short distance from the fort, its precise locality being on the present north side of Pearl Street, about midway between Whitehall and Broad Streets. This structure was of wood, and without pretension to ornament. It was occupied as a place of worship for about ten years, but in the time of the Indian war, in the year 1642, it was considered an unsafe place of meeting, from the well known practice of the Indians in other exposed settlements, of attacking the settlers while assembled in their churches when the presence and affright of the females subjected the citizens to a battle at a great disadvantage.* * * A contract was made to erect the edifice (a new church) within the walls of the fort; the church to be of rock stone, seventy-two feet long, fifty-two feet broad, and sixteen feet over the ground, at a cost of about one thousand dollars. John and Richard Ogden of Stamford, Connecticut, were the contractors."— *History of the City of New York, D. T. Valentine. New York: 1853.*

Nieu Nederlandt, and the Lutherans were compelled to attend public worship in the Dutch Reformed meeting houses and to pay taxes for the support of the Dutch ministers. An appeal for a minister having been made to the Lutheran Consistory, and a petition sent to the Honorable Directors of the West India Company at Amsterdam, praying toleration for their religious belief, the Rev. Joannes Ernestus Goetwater arrived in New Amsterdam in July, 1657. The ministers of the Dutch Church, however, were jealous for their exclusive control of the religion of the province, and he hardly was allowed to land, was confined to the island of Manhattan, was prevented from holding a single service, and soon was compelled to return to Holland without ministering in any way to the Lutherans whom he came to serve. For several years after, the Lutherans could worship only privately in their own houses. It was not until after the surrender of the province to the English that full toleration was granted.[1]

A Lutheran chapel was built in Albany about 1684 on the corner of Beaver and South Pearl Street, the site of the present City building. There seem to have been no members of the Church of England in the province during the Dutch regime. If there were any, they quietly submitted to the religious teaching given in the meeting houses of the Dutch Reformed Church.

The surrender of Nieu Nederlandt to the English in 1664, not only introduced English laws and customs, but also a chaplaincy of the Church of England at the fort in New York. Governor Nicolls, when he took

[1] See, however, Appendix for the noble charity of the first Dutch minister in Albany, Johannes Megapolensis, toward the heroic Jesuit missionary, Father Jogues.

possession of the province in the name of his master, the Duke of York, assured the Dutch burghers that they would not be disturbed in the free exercise of their religion. The reoccupancy by the Dutch from August, 1673, to November, 1674, under Governor Antony Colve, re-established the Reformed Church of Holland for a brief period.[1]

The first formal act toward the establishment of the Church of England was an order of the Duke of York, July 1st, 1674, by which a regiment of soldiers was to be stationed at New York, and a chaplain maintained at a salary of one hundred and twenty-one pounds eight shillings and six pence, "to commence from the time the soldiers came on board, to be estimated at the current rates of beaver there."[2]

Major Edmund Andros arrived with the English garrison at New Amsterdam, November 10th, 1674. The province was surrendered to him by Governor Antony Colve according to the treaty made at Westminster, February 19th, 1674, between England and the States-General of Holland, and he assumed the functions of Governor.

It is probable that Governor Andros was accompanied by the Rev. Nicolaus Van Rensselaer, who may have acted as chaplain to the garrison at New Amsterdam until he went to Albany. At all events, Mr. Van Rensselaer was the first clergyman of the Church of England in Albany, if not in the province. He was the eighth child and fourth son of Kiliaen Van Rensselaer of Amsterdam, Holland, a rich merchant and a

[1] Valentine's History of New York, p. 170.

[2] Documents relating to the Colonial History of New York, Vol. III, p. 220.

director of the Dutch West India Company, who became, by his extensive purchase of land on both sides of the Hudson River, including the present counties of Albany and Rensselaer and parts of Columbia and Greene, the first patroon or lord of the manor bearing his name.

While the Stuarts were in exile on the continent, Mr. Van Rensselaer had made their acquaintance and prophesied their return to England. Some time after the restoration of Charles II to the throne, having been summoned by the King, he had gone over to London in the suite of Mynheer Van Goph, the ambassador from the States-General of Holland, to whom he was chaplain, and was received by the King and Duke of York with many marks of friendship and favor. A snuff box with the miniature of the King upon the lid was presented to him by Charles II, and is still preserved in the family.[1] While in England, Mr. Van Rensselaer was ordained both deacon and priest by the Right Rev. Dr. Earle, Bishop of Salisbury.[2] He was appointed minister of the Dutch congregation at Westminster, and soon after became lecturer at Saint Margaret's Church, Lothbury, London. In the summer of 1674 the Duke of York gave to Mr. Van Rensselaer the following letter addressed to Major Andros, who had been appointed Governor of New York, July 1st:

"Major Andros: — Nicolaus Van Rensselaer having made his humble request unto me that I would recommend him to be minister of one of the Dutch churches in New York or New Albany when a vacancy shall happen; whereunto I have consented, I do hereby

[1] This historic relic is now in the possession of Mr. Eugene Van Rensselaer, the only surviving son of the last patroon.

[2] Dr. John Earle, consecrated Bishop of Worcester, Nov. 30, 1662, translated to Salisbury, 1663, died Nov. 17, 1665.

desire you to signify the same unto the parishoners at that (place) wherein I shall look upon their compliance as a mark of their respect and good inclinations toward me.

23, July, 1674. I am, &c." [1]

In 1652 Domine Gideon Schaets had succeeded the Rev. Dr. Johannes Megapolensis, the first minister of Beverwyck and Rensselaerwyck. In 1671 the Rev. Wilhelmus Nieuwenhuysen became his colleague. Early in 1675, as Mr. Nieuwenhuysen had removed to New York and taken charge of the Dutch congregation there, Mr. Van Rensselaer went to Albany as colleague to Mr. Schaets. In addition to his pastoral duties, the direction of the colony of Rensselaerwyck devolved upon him after the death of his brother, Jeremias Van Rensselaer, during the minority of his nephew, Kiliaen Van Rensselaer.

Jealousies soon arose in the church when it was known that the new colleague had received holy orders in England, and that he was officiating without a license from the classis of Amsterdam to which the Dutch congregations in the province owed allegiance. Mr. Nieuwenhuysen especially was bitter against the new colleague. In September, 1675, Mr. Van Rensselaer was in the city of New York. It was his intention on a certain Sunday to baptise such children as might be brought in the afternoon of that day. The minister of New York heard of it and sent word through the elders of his Church, forbidding Mr. Van Rensselaer either to officiate or to administer the sacrament of Baptism.

Mr. Van Rensselaer immediately sought Mr. Nieuwenhuysen and asked his reason for sending such a

[1] Munsell's Annals of Albany, Vol. VII, p. 265.

message. The Dutch minister had his own point of view which justified his attitude. His reply was "that he did not look upon him as a Lawful minister or his admittance at Albany to be Lawful." Mr. Van Rensselaer then requested leave to show his testimonials, which Mr. Nieuwenhuysen refused to examine, saying that "no one that had Orders from the Church of England had sufficient authority to be admitted a minister here and to administer the sacraments without a license from the classis of Amsterdam." Mr. Van Rensselaer immediately laid before the Governor and Council a statement of the manner in which he had been treated, and, on the 25th of September, a meeting of the Council was held at which Governor Andros, the secretary, Captain Brockholls, Mr. J. Laurence, Captain Dyre and Mr. Fred Philips were present. Domine Nieuwenhuysen was given three or four days in which to put in writing his judgment "whether a minister ordained in England has not sufficient ordination to preach and administer the sacraments in Dutch here or no?"

On the 30th, Domine Nieuwenhuysen presented to the Council a paper in which he justified himself in his assertion, and was supported by his elders and deacons. After long debate, he seemed to allow in words what he had denied in writing, that the orders of Mr. Van Rensselaer were sufficient to permit him to officiate in the Dutch churches. By order of the Council, time was given the Dutch minister and elders to amend their paper, which they did and brought it again the next day "with all due submission." [1]

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[1] Documentary History of New York, Vol. III, p. 872–875, where a full account of the trial is given from the Council minutes.

Mr. Van Rensselaer returned to Albany and resumed his duties there with a strong party in his favor. Those members of the church, however, who were sternly orthodox in their adherence to the decrees of the Synod of Dort were watching and weighing carefully every word of the colleague, and all expressions that were not in full accord with the principles of the Reformed Church of Holland were noted down for witness against him. At length in September, 1676, he was imprisoned by the magistrate of Albany for "dubious words spoken in his sermon." When the Governor and Council learned that this indignity had been offered, his immediate release was ordered and the magistrates were commanded to answer at New York.

On the 15th of September a meeting of the Governor in Council and the ministers of the City of New York was held, when the parties in dispute, Mr. Van Rensselaer, Jacob Millburne and Jacob Leysler, gave security for the trial. Mr. Leysler and Mr. Millburne were remanded to the custody of the sheriff if their security were not paid.

On the 28th of the same month an extraordinary court was held at Albany before which appeared Domine Schaets, Domine Van Rensselaer and witnesses. After hearing both sides, the court commanded the ministers to be reconciled "and consume all differences in the fire of love." The costs were assessed upon the complainants, and there appears to have been no further litigation.

It would seem that after the vindication of his rights Mr. Van Rensselaer did not officiate in the Dutch church at Albany, as no acts by him are recorded after 1676. That he attended the services there from time

to time is made evident by the following extract from the City records :

"1678 — Captain Philip Schuyler complains about it being refused to Dominie N. Van Rensselaer to take his seat in the usual pastor's pew with the elders. * * * * Resolved and ordered that Captain Philip have a suitable seat in the church behind that of the magistrates." [1]

The exact purport of the "dubious words" which Mr. Van Rensselaer uttered in his sermon is matter for conjecture. At the period in which he lived there was an earnest desire to unite all the Reformed Churches, and it may have been the hope of the first minister of the Church of England in New York gradually to show to the people of Albany the points of agreement between the Churches of England and Holland, lead them to examine the matters of difference in government and doctrine, cite the testimonies of Scripture and history and thus open a way for the Church of England in the province.

The current impression that he secretly was a papist and that he set up a claim to the manor was founded upon the facts that he was a friend of the Duke of York, who, it is well known, was a Roman Catholic, and that he, with Madame Maria Van Rensselaer and Septimus Van Cortlandt, was executor of the estate of his brother Jeremias and thus became director of the colony. His career in Albany seems to have been that of a man scrupulous in maintaining his proper position both in the province and in the manor, unmindful of consequences. He married Alida, a daughter of Captain Philip Schuyler of Albany, an ancestor of the distinguished General Schuyler of Revolutionary fame. He

[1] Munsell's Annals of Albany, I, p. 125.

died in November, 1678, leaving no children, and his widow married Robert Livingston, the founder of the American family of Livingston and the first proprietor of the Livingston Manor.

The death of Mr. Van Rensselaer ended for the time all attempts to have a minister, episcopally ordained, settled in Albany. It is doubtful if Domine Van Rensselaer directly did anything to promote the growth of the Church of England in that staid Dutch town, unless we can interpret the accusation against him to mean that his "dubious words" in sermons were words more in accord with theology of the English Caroline divines than with the tenets of the Calvinistic doctors who sat in the Synod of Dort.[1]

The chaplaincy of the garrison stationed in the fort at New York was the only outward and visible token of the supremacy of the Church of England in the province. The Duke of York, although narrow-minded, saw the folly of compelling the conquered Hollanders to conform to the Church of England, and he set forth principles for the government of his subjects in New York much more liberal than many thought expedient in that period of intolerance and bigotry. He allowed to them both liberty of speech and liberty of worship.

[1] Bishop Perry following Dr. Brodhead's statement in his "History of New York," asserts that Domine Van Rensselaer was an ambitious, self-seeking man, "a minister upon whom the vows of ordination seemed to rest but lightly," and that in 1677 he was deposed by Gov. Andros. — *History of the American Episcopal Church, Vol. I, p. 150.* A careful examination of the manuscript archives of New York has been made without discovering the documents upon which Dr. Brodhead's assertions are based. The only documents relating to Mr. Van Rensselaer deal entirely with the affairs of the Rensselaerwyck Patent and show him to have been a good manager of his nephew's estate.

The chaplaincy, established in 1674, seems to have received no incumbent until four years afterwards. Although stationed in the fort at New York, the chaplain was to have a general oversight of all the garrisons, and at regular intervals visit the other forts of the province for the holding of religious services and the administration of the sacraments. It speaks well for the wisdom of those who were charged with the appointment of the chaplains that usually they chose men well adapted for their work. Very few details concerning them are now to be found. A complete list even could be made only after a patient and thorough search through the English army archives.

The Rev. Charles Wolley, who became chaplain in 1678, was a graduate of Cambridge University. He was a careful observer of the manners and customs of the people, and of the climate and soils of the country, and has left an interesting record of his residence in "A two years journal in New York, by C. W., A. M." [1]

The Rev. Mr. Wolley officially visited the garrison at Albany, and as he found opportunity administered the Holy Communion and preached.

To the Rev. John Miller, chaplain from 1692–1695, must be given the honor of devising a comprehensive scheme for the better conduct of the work of the Church in the new world. In the form of a letter to the Bishop of London, the Rt. Rev. Dr. Henry Compton, he wrote

[1] London, 1701. A new edition with notes and an historical introduction by Dr. E. B. O'Callaghan was published by Wm. Gowans, New York, in 1860. A large paper edition of fifty copies was published in 1869.

a description of New York,[1] which is of great value to the historical student. He laments that there is

"no minister at all of the settled and established religion, and of such there is oftentimes not one in the whole province, nor at any time except the chaplain to His Majesty's Forces in New York, that does discharge, or pretend to discharge, the duty of a minister, and he being but one cannot do it everywhere, and but in very few places but New York itself." [2]

In a list of the counties of the province he described Albany as containing four or five hundred Dutch families, twelve or fourteen Lutheran families, with two churches, a "Dutch Calvinist," and a "Dutch Lutheran," and states that Dr. Dellius was the minister of Albany. It is evident that then there was no resident Dutch Lutheran minister. Of the necessity for a chaplain in that city, he says:

"That His Majesty will please to allow a chaplain to the soldiers at Albany in particular (to be paid out of the advance of their pay) who have lately gone over, and to be sometimes changed with him at New York." [3]

In the same letter he makes the very practical suggestion that a suffragan to the Bishop of London be appointed, a man of sound judgment and rare devotion, to reside in the city of New York, who should have living with him constantly several clergymen of zeal and ability whom he could send throughout the

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[1] A Description of the Province and City of New York: with plans of the City and several forts as they existed in the year 1695. by the Rev. John Miller. London, Printed and published for the enlightment of such as would desire information anent the new found Land of America. Published from the original manuscript, London: Thomas Rodd, 1843. Republished in Gowans' Bibliotheca Americana, No. 3, with notes by John Gilmary Shea. 1862. 8 vo. pp. 128.

[2] Description, Chapter III, pp. 46, 47, Gowan's edition.

[3] Description, Chapter VIII, p. 63.

province teaching, preaching and, wherever possible, founding parishes of the Church of England. His well considered plan was delayed in its transmission to the Bishop of London by his imprisonment for several years in a French dungeon. Had it been adopted, much of the hardship and trial of the Colonial Church might have been averted.

The House of Hanover was indifferent to the spiritual interests of the Church in the colonies. This letter of Mr. Miller, and other appeals for an American Episcopate were allowed to gather dust in the muniment room of Fulham Palace, the official residence of the Bishops of London. This explains the publication of the letter as an historical curiosity a century and a half after its delivery to "my Lord of London."

CHAPTER II

THE MOHAWK MISSIONARY

The Rev. Thomas Bray, Commissary in Maryland, 1690–1701.—Organization of the Propagation Society, 1701.—The Mission of Keith and Talbot, 1702–1704.—Indian Missions in New York.—The Rev. Thoroughgood Moor, the first Mohawk Missionary, 1704.—Attempted work by him among the Mohawks, 1704.—Officiates in Albany, 1704.—Leaves Albany for Burlington, N. J., 1705.—Imprisonment in Fort Anne with the Rev. John Brook, 1707.—Escape and death at Sea, 1707.

THE appointment in 1696 by the Bishop of London, the Rt. Rev. Dr. Compton, of the Rev. Thomas Bray, D. D., as his commissary in Maryland at the request of the Governor and assembly of that province, was the dawn of a brighter day for English churchmen in the American colonies. Dr. Bray was a graduate of Oxford, a writer of acknowledged ability, a far-seeing and sagacious man, whose common sense admirably fitted him for the important post to which the Bishop had promoted him. His interest in his brethren beyond the sea led him to accept the hard work of a much abused office, and to fill it with honor, dignity and usefulness.

After his appointment he remained in England for four years arousing the consciences of Englishmen to their neglected duty to their brethren on the other side of the Atlantic. His stay in Maryland was brief, only a few months, but it was fruitful in results. He remained until the day of his death the warm-hearted, generous, intelligent promoter of every good work for the advancement of the Church in America. There is no name

more deserving of honor in the early annals of the American Church than that of Thomas Bray.[1]

It was at his suggestion, and upon hearing the personal observations he had made while in America, that the most earnest and devout bishops, clergy and laymen of the English Church formed the "Society for the Propagation of the Gospel in Foreign Parts," chartered June 16, 1701 by King William III. From its first meeting on Friday, June 27, 1701, in the library at Lambeth, the Archbishop, Dr. Tennison, presiding, this society has been an invaluable factor in the mission work of the Church of England. The first action of the Society was to send through the American colonies, on a tour of investigation, a clergyman of discretion and zeal, that he might report where there were the greatest need and desire for the services of the Church. The Rev. George Keith was chosen for this duty. He was well acquainted with the colonies, and had been formerly a leader among the Pennsylvania Quakers, but had recently "come off his errors," to use a phrase of the period, and conformed to the English Church. On his passage to Boston on the ship "Centurion" he found in the chaplain, the Rev. John Talbot, a man of primitive and apostolic mould, who was led by his conversations with Mr. Keith to offer himself as a companion in the tour of the colonies. His offer was gladly accepted. The tour began in the summer of 1702 with a visit to several New Hampshire towns, and ended at Caratuck, North Carolina, on Whitsunday, May 16,

[1] A copy of the well known "*Catechetical Lectures*" of Dr. Bray, (London, 1701,) is again in the custody of the parish. It is one of ten volumes sent early in the eighteenth century by "Dr. Bray's Associates" to "The Church of Albany in New York."

1703. Another year was spent in organizing parishes, petitioning for clergymen, books and stipends and arranging for the building of churches. The value of the pioneer work of these two men cannot be overestimated. Their visit to the Province of New York, led to the permanent establishment of a mission of the Church of England at Albany.

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This city had grown largely and its importance was recognized. It was the only place of conference with the Indians in the Province of New York. It was the gateway of the rich fur-bearing country North and West, through which the heavily laden boats of the Indian traders started for their voyages of gain and plunder on the upper Hudson, the Mohawk and the great lakes. The shrewdness, industry and thrift of its citizens made the most of its frontier position. The quaintness of the customs brought from "Vaderland," the picturesqueness of the houses, built often of brick from Holland, with their high peaked gables, steep roofs and dormer windows, with their comfortable half doors hospitably open, and cool, wide stoops provided with benches where the young men and maidens sat during the long summer evenings, or "mynheer" silently smoked his long pipe, while his good wife sat placidly by with her knitting, as interminable as the toil of Penelope,—all this gave to the city a sedate charm that few places in America possessed.

While the Hollanders were still the dominant element, many persons of other nationalities had been attracted by the facilities which this frontier settlement offered for large and speedy returns from investments made in the Indian traffic. Albany, even in the day when it was only a trading post, was a busy and important town.

Here was the most substantial fort north of New York. It was at first simply stockaded, but soon after was built of stone, with four bastions mounting twenty guns. Within the fort-enclosure there were a commodious and convenient residence for "the Governor of Albany," suitable quarters for the officers and ample barracks for the large garrison of two hundred men. There were spacious parade grounds and well cultivated gardens. The fort stood on the brow of the hill overlooking the city at the head of the broad street leading from the river.[1] Even before civilization had animated the landscape, the view from that eminence, of river, forest and hills, was one of peculiar beauty.

The commandant, or as Chaplain Miller styles him, "the Governor of Albany," was chosen always from the most efficient superior officers. He was a gentleman by both birth and training of good old English stock. The officers under the commandant were men of ability, selected carefully from the royal troops stationed in the Province. They were by education and preference members of the Church of England. They were anxious for the moral welfare of the men under their charge, who generally knew nothing of the Dutch language and customs and could not attend with any profit the services in the square stone church built at the foot of the street where the Dutch burghers worshipped. They had no familiarity with the High German spoken by the Lutheran minister, who with his congregation worshipped in a small chapel built about 1680. Neither of these churches attracted the English soldiers. It was inconvenient for the royal chaplain of

[1] Then called Jonker Straat, now State Street.

New York to be frequently in Albany. It was evident that drunkenness and other martial vices could best be fought by a truehearted and manly chaplain resident at the Fort.

There were moreover larger considerations than the needs of the garrison. The English government was anxious to win the Indians of New York from French influence and from the great power exercised over them by the Jesuit missionaries, whose brave and self denying lives make an heroic page in the history of Canada. A fort chaplain in Albany would be an invaluable agent in this work.

Meanwhile the English authorities continued the measures of conciliation and friendship adopted by the Dutch. Indian commissioners were appointed, and frequent conferences with the chiefs of the Iroquois Confederacy were held at Albany, where the savages were entertained lavishly and received valuable gifts. In 1702, Mr. Keith and Mr. Talbot accompanied the Governor, the effeminate Lord Cornbury, and some of the distinguished gentlemen of the provinces to one of these conferences. They perceived the wide field open to a clergyman of sound judgment and sterling manhood both among the Indians and in the city of Albany. The ability of Mr. Talbot commended him strongly for the position and he was urged to remain and undertake the work. "But when I saw" writes Mr. Talbot, "so many of my own nation and tongue, I was resolved by God's grace to seek them in the first place."[1] His abundant energy and well directed zeal was turned to

[1] History of the Church in Burlington, by G. M. Hills, D. D., Rector of St. Mary's Church, Burlington, N. J. First edition Trenton, William S. Sharp. 1876. p. 59.

the firm establishment of the Church in New Jersey and the development of St. Mary's Church, Burlington, of which he became the first Rector.

The astute mind of the Earl of Bellomont, the predecessor of Cornbury had seen that effectually to cope with the French, the "praying Indians" of Canada must be the allies and friends of the English. His letters to the "Board of Trade and Plantations" are filled with arguments and plans for placing among the Mohawks and the more distant tribes, missionaries, who by living among them would gain their confidence and love. In August, 1700, at a conference in Albany, he promised the Indians that at least two missionaries should be sent to the Mohawks and Onondagas, and that forts in which should be the residence of the missionary and a chapel, should be erected in the nearest Mohawk castle and among the Onondagas.

His promises were cordially, even gratefully, received, and soon after, the Rev. Bernadus Freeman of the Dutch Reformed Church was sent by the Governor to Schenectady with special instructions to learn the Mohawk dialect, to visit the Indians in their castles and to serve as missionary until resident clergymen could be sent from England. Within a year he mastered the Iroquois language, and translated portions of the Holy Scriptures and the English Prayer Book into the Mohawk dialect.[1] He made several long visits to the Indian country where he met with every kindness and found a readiness on the part of the braves and squaws to listen to his teaching. But as his home was in

[1] His translations were used by his successors in the Indian Mission and finally published under the auspices of the Propagation Society by William Bradford in 1715.

Schenectady he could not fulfil all the duties required of an Indian missionary. He reluctantly abandoned his Indian work, returned to Long Island and became the Dutch minister of New Utrecht.

The Rev. Johannes Lydius, the successor of Mr. Freeman at Schenectady and afterwards minister at Albany, also regularly instructed the Indians who came to Albany to barter their furs. He died in 1710, having the testimony of his contemporaries "that he was a good, pious man."

The constant and earnest letters of Lord Bellomont at length made an impression upon the "Board of Trade and Plantations." Interest was aroused, and copies of his dispatches were sent to Dr. Tennison, Archbishop of Canterbury, and to Dr. Compton, Bishop of London. These dignitaries discussed them seriously and considered the best means of supplying money, books and missionaries. Dr. Compton, in acknowledging the letters of the Governor, writes:

"I am very sensible of the just care the Earl of Bellomont has expressed for the conversion of the Five Nations, and I wish with all my heart that I had five apostles for them. But you may be assured that I will make it my business to find fit persons for the work when I can know how they will subsist." [1]

The Board in their answers to the Governor affirmed their great desire to send missionaries but complained of the difficulty of securing the necessary maintenance.

The Earl of Bellomont died March 5, 1701, leaving the reputation of having been the best Governor ever sent to the Province.[2] He did not see the fulfilment

[1] Documents relating to Colonial History of N. Y., vol. IV., p. 774.

[2] For his attitude of indifference to the Church of England, see Dr. Dix's History of Trinity Church in the City of New York, I., pp. 118–133.

of his noble plan, but his successors, Lieut. Governor Nanfan, and the new Governor, Lord Cornbury, who arrived in 1702, warmly urged it.

In 1703 Queen Anne, by an order in Council, approved the plan, and referred it to the Archbishop of Canterbury for execution. The Crown was willing to allow twenty pounds for passage money, but insisted that the maintenance of the missionaries must come from private sources. The Board then appealed to the Venerable Propagation Society to appoint suitable persons and to provide them with adequate stipends. A letter to the Board from John Chamberlayne, Secretary of the Society, dated "1st of February 1703" informs it that, after much difficulty, they had found

"two reverend divines, Mr. Smith and Mr. Moor, whom they think well qualified for their errand. They have agreed to allow the said gentlemen 100£ per annum each; over and above which they will have 20£ apiece to buy their utensils for the little caban they are supposed to have among the Indians and 10£ or 15£ for books etc." [1]

On February 25th, 1704, Thoroughgood Moor was ordained priest, and soon after sailed for New York. It does not appear that Mr. Smith came to America.

Mr. Moor was received with distinguished courtesy by Governor Cornbury, and welcomed by his brethren of the clergy, especially by the Rev. Wm. Vesey of Trinity Church, New York City. Mr. Talbot, in a letter to the Rev. George Keith, speaks of him as "a man according to my own heart, I'm sorry he's to go so far off as ye Mohocks. God knows whether we shall see him again."[2] The hospitality of the Governor and

[1] Documents rel. Col. Hist. N. Y. Vol. IV, p. 1077.
[2] Hills' History of the Church in Burlington, p. 59.

New York friends could not detain him long from his mission, and early in November he left the city for the long journey to Albany by sloop or canoe, bearing with him this order from the Governor:

"By His Excellency

Edward, viscount Cornbury, Capt Genl. & Govr. in Chief.

You are hereby required and commanded to attend the Reverend Mr. Moore and Mr. Lidius from time to time, and to Interprett between them and the Indians on such matters and so often as you shall be thereunto required by them, or either of them. Till you receive further orders from me, and hereof you are not to fail att your perill.

Given under my Hand and Seale att Fort Anne in New York the Seventh day of November 1704.

Cornbury

To Lawrence Clawsen" [1]

Mr. Moor's presence in Albany was hailed as the precursor of a more liberal Indian policy and the beginning of a more cordial understanding between the English government and the dreaded Five Nations. The mayor and councillors, citizens, officers of the garrison and soldiers, all united to do him honor. He hoped soon to be able to proceed to the Mohawk country, but a great fall of snow detained him in Albany, where he officiated for the garrison and formed many friendships. With some of the chiefs who came to the city he held interviews, in which they seemed sincerely grateful that their request had been granted, and promised for their tribes, earnest attention to the truth he should teach, abundant food and shelter and their powerful support. These cheering words were spoken with all the dignity of an Indian chief, and Mr. Moor

[1] New York Colonial Manuscripts, vol. I, p. 34.

awaited the time when he could venture safely through the snow into the Indian country. But, to his bitter disappointment, when at last he was able to go to the nearest Mohawk castle, thirty-six miles from Albany, he found no provision for his comfort. No house had been built for him, there was no gathering of the men of the castle, and there seemed to be no desire to hear his message. He returned to Albany weary, sad and heart-sick. On subsequent visits he made several attempts to gain the confidence of the Indians, but was received with stolidity, indifference and even contempt. He wondered at the great change that had come over them since in the most pathetic and eloquent language they had expressed their wish for a better knowledge of the Christian's God.

While the contemporary documents do not give any clear statement of the reasons for this change, tradition says that the traders were opposed bitterly to any one but themselves going into the Indian country or gaining any influence over the Indians, and that they alarmed the Mohawks by insinuations that the missionaries would steal their lands, destroy their hunting grounds, prevent them from selling their furs to whom they chose, and would make them slaves. Among a people naturally suspicious and loving the wild life of the woods these extravagant misrepresentations, carried from one castle to another, aroused bitter hostility to the missionary, and Mr. Moor reluctantly concluded that he could not fulfil the task for which he had come from England. Reference to his work on the frontier is found in "A Summary Account of the State of the Church in the

Province of New York" presented to the clergy who met in the City of New York, October 5, 1704.

"ALBANY.

"A large frontier town where most of the people are Dutch, who have from Amsterdam a Dutch minister, one Mr. Lydius, but there are some English families, besides a garrison of Soldiers, who are a considerable congregation. A Church of England minister here will, in all probability do signal service, not only by setting up public worship to the joy and comfort of the English, who impatiently desire a minister, and persuading the Dutch and others to conform, but also instructing the Indians which come in great numbers thither.

"Mr. Moore, missionary to the Mohawks, is coming to settle here for some time by the directions of his Excellency, My Lord Cornbury, who gives him great encouragement, and has been particularly pleased to promise him presents for the Indians."[1]

After nearly a year of fruitless effort to christianize the Mohawks, Mr. Moor sadly left Albany and from New York wrote to Mr. Hodges, one of the treasurers of the Venerable Society, on November 14, 1705:

"I have now left Albany and the Indians without any thought of returning.... I left Albany 12th, the last, and have since been in the Jerseys seeing where I may be most serviceable and how I may regain the time I have lost."[2]

Col. Caleb Heathcote of Heathcote Hall, Westchester county, a Christian gentlemen, a member of the Society and a zealous churchman,[3] in a letter written in answer to one of inquiry sent by the Secretary soon after Mr. Moor had returned to New York, says of the Indian mission:

"As for Mr. Moor's mission, you will undoubtedly have the account thereof very fully by Mr. Talbot, whose place he supplies, having thought

[1] Doc. Hist. N. Y. Vol. III, p. 117.

[2] Hills' History of the Church in Burlington, p. 64.

[3] He was the great grandfather of the late Bishop De Lancey of Western New York.

it not worth while to stay in Albany. As for my opinion in that matter I think it too heavy for the Society to meddle with at present, and would properly lie as a burthen on the Crown to be defrayed out of the revenue here. For their being brought over to our Holy Faith will, at the same time, secure them in their fidelity to the government." [1]

In the years 1706 and 1707 Mr. Moor took charge of St. Mary's, Burlington, N. J., Mr. Talbot having returned to England to plead for books, missionaries and a Suffragan Bishop. He seems to have been a man of earnest conscientiousness, scrupulous in every duty of his office and ready boldly to rebuke vice even in high places. His controversy with Lieutenant-Governor Ingoldsby at Burlington, his firm refusal to admit him to the Holy Communion and his resistance of the arbitrary measures of Governor Cornbury in asserting absolute authority over the clergy, brought him under the displeasure of the Governor, who in August, 1707, forcibly carried him to New York, and confined him with the Rev. John Brooke, of Elizabethtown, N. J. in Fort Anne. This action provoked much strife and ill will between the clergy and the royal Governor, and the letters of Mr. Talbot, Elias Neau, the catechist at New York, and others, are filled with indignant protests against the arbitrary acts of the Governor. In the autumn Mr. Moor and Mr. Brooke escaped, through the carelessness of the sentinels, and went to Boston determined to embark for England and lay their complaints before the proper authorities. After making their wills they sailed in November. Their ship was never heard from. Regarding them the Rev. John Talbot says in a letter to the Secretary written August 20, 1708:

[1] Doc. Hist. N. Y. Vol. III, p. 125.

"I have written several letters to you from Boston and New York by Brothers Brooke and Moore; but I am afraid they are lost together; they have been nine months gone, and we saw them not since, nor any news of them. I met them at Boston and would persuade them to return, but all in vain; they had been so dragooned that they had rather be taken into France than into the Fort at New York. Mr. Brooke and Mr. Moore are much lamented, being the most pious and industrious missionaries that ever the Honorable Society sent over, let the adversaries say what they will, they can prove no evil thing against these men."[1]

Others of their contemporaries give them the highest character for zeal, efficiency and learning, and mourn the lack of ecclesiastical supervision in the colonies which drove them from their work and led to their tragic death.

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[1] Hills' History of the Church in Burlington p. 83.

CHAPTER III

BUILDING OF THE FIRST ST. PETER'S

REQUEST for a chaplain at Fort Albany, 1706.—Ordination of Thomas Barclay, 1707.—Appointed Garrison Chaplain, 1708.—Preaches to the people in Dutch.—Appointed missionary by the Propagation Society, 1709.—An English Congregation formed, 1709.—Services held in the Lutheran Chapel, 1709–1715.—The Queen Anne Communion Plate, 1712—Petition for a patent for land on which to build a church; Petition granted by the Crown, 1714.—Building of the first St. Peter's, 1715. Remonstrance of the Corporation of Albany, 1715.—Mr. Barclay's labors among the Mohawks, 1709–1712.—Aids Mr. Andrews, the Mohawk missionary, 1712.—Mr. Barclay's trials, 1716–1720.—Revocation of his appointment from the Propagation Society, 1717.—His insanity and death, 1721–1726.

IT was nearly two years after Mr. Moor had left Albany before a clergyman was appointed to serve as garrison chaplain. The appeals from the Commandant at Albany, from the Commandant at New York, from the clergy of the province, and especially from Mr. Vesey of Trinity Church, and from men of large influence like Col. Heathcote, however, in time made an impression on the War Office in London.

It is not known what reasons induced Thomas Barclay, a younger son of a noble Scottish house, when in middle life, to receive holy orders, spend the remainder of his days in a border town in the New World, and become the founder, under God, of a parish of the Church of England in Albany. Possibly he was recommended by Col. Heathcote, who had heard of him through his countryman, the Rev. George Muirson, the faithful rector of Rye, and the first Church clergyman to officiate statedly in Connecticut.

Mr. Barclay was made deacon on May 22, 1707, and ordained priest on May 31, 1707, by the Right Reverend Dr. Henry Compton, Bishop of London.[1] In November, 1707, he was in Boston, and, in company with the Rev. Samuel Myles of King's Chapel, the Rev. John Talbot of St. Mary's, Burlington, N. J., and the Rev. John Brook of Elizabethtown, N. J., witnessed the will of the unfortunate Thoroughgood Moor.[2]

Mr. Barclay's occupations until the summer of 1708 cannot be traced from any contemporary documents. He is not mentioned in letters of the clergy of New York and New England of this period. It is possible that he went to Albany during the winter and worked with such earnestness among the troops as to cause a request for his appointment as chaplain. His formal commission is dated on June 9, 1708. From that time he seems not only to have sought to benefit the officers and soldiers in the garrison, but also to search out those in the city who were desirous of the services of the Church. These services were held within the precincts of the fort. So zealous was Mr. Barclay as a chaplain, parish priest and instructor of the Indians, that the Bishop of London represented to the Society the propriety of appointing him as their missionary at Albany. This was done at a meeting of the Society on October 21, 1709. A stipend of fifty pounds was appropriated to him. His allowance from the Crown as chaplain was also fifty pounds.

The only contemporary record of the early labors of Mr. Barclay is contained in the Rev. Dr. Humphrey's

[1] Ms. Registry of Ordinations, Diocese of London, 1675–1809.
[2] Hills' History of the Church in Burlington, p. 74.

"Account of the Society for the Propagation of the Gospel," which was published in 1730.[1] He was for many years the efficient secretary of the Society and compiled his account from the documents preserved in its archives. He says:

"Albany, so called from the Duke of York's Scotch title, as New York was from his English, is situate on Hudson River. It was inhabited mostly by the Dutch. It is considerable as being the chief place of Trade with the Indians and a frontier both against the Indians and French, who in conjunction have several times invaded the Province on that side. It is a very populous place, said to contain in 1712 near 4,000 Souls, of which 450 only were Negroes or Indian slaves. For the Security of the Province both against the Indians and French, it had a Garrison of 200 soldiers and a strong Fort. The Reverend Mr. Barclay was chaplain to this Fort in the year 1709. The inhabitants being almost all Dutch, had a minister, Mr. Dellius; but he about this time returned to Europe, and the Society appointed the Rev. Mr. Barclay to be Missionary and Catechist there; because the Society were desirous that he should instruct some of the great Number of Slaves there, and Indians who occasionally resorted to that Town. They come here to trade with the English, and it was hoped he might meet with many fair opportunities of inviting them to become Christians. Mr. Barclay was very industrious in his mission and acceptable to the People. Upon the Dutch minister, Mr. Dellius, being absent, he persuaded many people of the best note and character to come to hear him. They attended him in their church where the English Liturgy was read in Dutch and he preached to them in Dutch; and several of the principal inhabitants conformed entirely to the Church of England and numbers of the common people followed their example."[2]

One letter only of those written by Mr. Barclay from Albany is preserved in print. It gives many interesting particulars of his life, and shows how skillfully he avoided occasions of offence and, by kindness and gentleness, won many to the faith as professed by the

[1] London: Joseph Downing. MDCCCXXX.
[2] Humphrey's Account S. P. G. p. 213

Church of England. It is addressed to the Secretary for the Propagation of the Gospel:

ALBANY, *September* 26th, 1710.

HONOURED SIR :— As I did begin from my first coming to Albany, so I go on to catechise the youth, and it hath pleased God to bless my weak endeavours that way, for a great many Dutch children, who at my first arrival were altogether ignorant of the English tongue can distinctly say our catechism and make responses at prayers. Every Sunday after the second lesson at evening Prayer I explain some part of the catechism in as plain and familiar manner as I can shunning all controversies, teaching them such fundamental doctrines as are necessary and tend most to promote piety and a good life. I have taught the scholars the prayers appointed for charity schools, and I have used all possible methods to engage the children to their duty, both by the giving of small presents to the most forward and diligent, and by frequently visiting their schools, and for encouraging the school-masters I give them what charity is collected in our church, obliging them to bring their scholars to public prayers.

"At Schenectady I preach once a month, where there is a garrison of forty soldiers, besides about sixteen English and about one hundred Dutch families; they are all of them my constant hearers. I have this summer got an English school erected amongst them, and in a short time, I hope, their children will be fit for catechising. Schenectady is a village situated upon a pleasant river, twenty English miles above Albany, and the first castle of the Indians is twenty-four miles above Schenectady. In this village there has been no Dutch minister these five years and there is no probability of any being settled among them. There is a convenient and well built church which they freely gave me the use of. I have taken pains to show them the agreement of the articles of our church with theirs. I hope in some time to bring them not only to be constant hearers, but communicants.

"Mr. Lydius the minister of the Dutch congregation at Albany died the 1st day of March last. He was a good pious man and lived in entire friendship with me; sent his own children to be catechised. At present there is no Dutch minister at Albany, neither is any expected 'till next summer; and from New York to the utmost bounds of my parish there is no minister but myself; most of the inhabitants are Dutch, the garrison excepted, which consists of three companies, each company one hundred

men. In the city and county of Albany there are about three thousand souls, besides the garrison; in the mean time some of the Dutch children I have baptized, and married several, and other parts of the service I have performed in the Dutch tongue, and more of them would accept my ministry; but that Mr. De Bois,[1] a minister of the Dutch congregation of New York, comes sometimes to Albany; he is a hot man, and an enemy to our church, but a friend to his purse, for he has large contributions from this place. As for myself I take no money, and have no kind of perquisite. I have used all moderation toward dissenters in this country. There is none but those of the Dutch Church, and I found two only not baptized, the one born in West Jersey and bred a Quaker, him I have brought over to our church, and christened him the first day of this year; the other is an Old England man but of a loose life; so soon as I can bring him off from his wicked courses I design to baptize him. Since the death of Mr. Lydius, the Indians have no minister, there are about thirty communicants and of the Dutch Church, but so ignorant and scandalous that they can scarce be reputed christians. The sachems of the five nations, viz: Masque, Oneydas, Onnondages, Cayhugas, and Senekas, at a meeting with our governor, Col. Hunter, at Albany the 10th, August last, when his excellency in his speech to them asked them if they were of the same mind with those four Indians that had been over with Col. Schuyler in desiring missionaries to be sent, and they answered they were, and desired to have forts built among them and a church, and that Mr. Freeman present minister of the Dutch congregation of Flatbush, near New York, be one of those two missionaries which the Queen promised to send them. This Mr. Freeman, five years ago was minister of Schenectady, and converted several of the Indians; he has acquired more skill in their language than any Dutch minister that has been in this country, and Mr. Dellius is not so well skilled in that tongue. A great part of our liturgy he has translated into the Indian tongue, in particular Morning and Evening prayer, the Litany, the Creed of St. Athanasius, &c., besides several places of the Old and New Testament. He told me when he read to them the Litany they were mightily affected with it. He is a gentleman of good temper and well affected to our church, and if there were a Bishop in this part of the world, would be persuaded to take Episcopal ordination. I often entreat him to go over

[1]The Rev. Gualterus Dubois, colleague to the Rev. Henricus Selyns, 1699–1707, sole minister of the Dutch Church, 1701–1751.

to England, but he is afraid of the danger of the voyage, and his wife will not consent to live among the Indians; he has promised to give me his manuscript and what he has done into the Indian tongue.

"I am sorry to tell you, Sir, that I am afraid the missionaries that are coming over, will find hard work of it, and if the commander of the fort be not a person of singular piety and virtue all their endeavours will be ineffectual; these, here, that trade with them, are loath that any religion get any footing among them; besides, these savages are so given to the drinking of that nasty liquor rum, that they are lost to all that is good. I must tell you that the Masque, of whom one of the four lately in England was a sachem, have not above fifty men. All the five nations cannot make two thousand, and of these, in number the Senekas are near one thousand and most of them are in the French interest. Hendrick, the great prince, that was so honoured in England, cannot command ten men; the other three were not sachems. How far her majesty and the Society have been imposed upon, I leave it to you to judge. I beg leave also to tell you, that the missionaries that are sent over, must have an honourable allowance and large presents to give, otherwise they will have but few proselytes; and great care must be taken that they are well used, otherwise their mission will prove ineffectual as Mr. Moor's, and how he defeated the designs of his mission, Col. Schuyler best knows. I have now worried you with a long letter, and shall only add, that I shall be always ready to follow the directions of the Society, and to endeavour all that in me lieth to propagate religion where it is not, and cultivate it where it is established."[1]

The man who could write such a letter shows that he understood mission work, that he was able to conciliate the original settlers, and, by his hard work and force of character, build up in Albany "a brave congregation," to adopt an expressive phrase of George Keith. It is unfortunate that the only personal memorials of Mr. Barclay are brief reports to the Propagation Society printed in their annual abstracts, his letters preserved in their archives and a few official documents in the

[1] Doc. Hist. of N. Y. Vol. III, pp. 896–7–8–9.

archives of the State of New York. His official register cannot be found among the archives of St. Peter's.

The subsequent history of the parish shows that he was wise and prudent in laying a firm foundation for the Church by his thorough Christian education of the children of the city. Many of them became firm and zealous supporters of the faith as held by the Church of England. His knowledge of Dutch, his winning manner and his careful oversight of the Indians peculiarly fitted him for his work. When the people of the city began to be interested in the services, and many of the Dutch attended, the Lutheran chapel on the corner of the present South Pearl and Beaver streets was occupied. Dr. Humphrey thus refers to the catechetical lectures given by Mr. Barclay.

"Mr. Barclay was very intent in teaching the younger people the church catechism in English especially the poorer children; he catechised publicly in church on Sundays in the afternoon, and read an explanation of some part of it; he taught them also twice a week on week days. His scholars were generally seventy children most of Dutch extraction and in less than three years he taught one hundred and sixty the catechism and otherwise instructed them in the principles of the Christian religion."[1]

Before the appointment of a resident missionary to the Mohawks, Mr. Barclay made several visits to their country and gained the friendship of the chiefs. At length in 1712, the prayer of the Indians was granted. The Government built a fort at the Lower Mohawk Castle near the junction of the Mohawk river and Schoharie creek, with a chapel and house for a missionary. The situation was well chosen, overlooking the beautiful Mohawk valley. Here the Indians came

[1] Humphrey's Account, p. 283.

in the late autumn when the hunting season was over and were ready to listen to the claims of religion during the long hours of the winter. The fort was called in honor of the Governor, "Fort Hunter." The Rev. William Andrews was appointed the resident missionary and arrived at Albany in November, 1712. The records of the Commissioners of Indian affairs show that Mr. Barclay zealously aided the new missionary by his personal influence with the Indians and the Commissioners.[1]

In the abstract of the "Society for the Propagation of the Gospel" for the year 1712–13 the consummation so long delayed is thus recorded:

"What the Society then have been enabled to do this year in the second part of their charge, hath been first to answer the expectation of the Indian Sachems in dispatching to the Mohawks, the nearest of the Five Nations, according to their renewed Requests an able minister, viz: the Rev. William Andrews, a person recommended to his Grace of Canterbury as well qualified for the service, having been in the Plantations, understanding somewhat of the Indian languages, and otherwise well deserving, both as to Life and Doctrine. For his greater encouragement and better support in this difficult undertaking, the Society has thought fit to allow him 150£ per annum with 60£ for an interpreter. For his greater security in the discharge of his Duty the Queen has been pleased to build a Fort 150 foot square with a Block House at each corner, a Chapel and a Manse in the middle garrisoned already with an officer and twenty men. Toward his better reception amongst the Indians, and the more decent performance of Divine Worship, her Majesty has been pleased likewise of her Royal munificence and Christian Piety to bestow upon them for the Furniture of the Chapel, 1 Communion Table cloth, 2 Damask napkins, 1 carpet for the Communion Table, 1 Altar cloth, 1 pulpit cloth, 1 large cushion with Tassels for the Pulpit, 1 small ditto for the Desk, 1 Holland Surplice, 1 Large Bible, 2 Common Prayer Books, one wholly for the clerk, 1 Book of Homilies, 1 Large Silver Salver, 1

[1] Doc. Hist. of N. Y. Vol. III, pp. 900–903.

Ditto small, 2 large silver Flagons, 1 Silver Dish, 1 Silver Chalice, with 4 of her Majesty's Imperial Arms painted on Canvass, 1 for the Chappel, and 3 for so many Castles. Besides which his Grace of Canterbury for their edification and comfort has sent by the Sorling; 2 Large Octavo Bibles very finely bound for the use of the 2 Chappels amongst the Mohawks and Onondagas, with 2 painted Tables containing the Lord's Prayer, the Creed and Ten Commandments, at more than 20 Guineas expense. To which the Society have added a Table of their Seal, finely painted in proper colours to be fixed likewise in the Chappel of the Mohawks, with some few Sermons in Quarto and Octavo to be distributed in the Province; All which as per advice of his Excellency Governor Hunter were safely arrived last Fall with Mr. Andrews, who 'tis hoped will not be long without a neighbour and colleague among the Onondagas: For whose chappel when built the like Furniture is prepared and sent over by order of her Majesty and power is given to General Nicholson and Governour Hunter to forward a missionary thither, if need be, till the Society shall make other provision."[1]

It is pleasant to know that the vessels for the Holy Communion then brought over are still carefully preserved and used by the Mohawks in their present home in Canada. The communion plate intended for the proposed Indian chapel among the Onondagas, which was sent over at the same time, came into the possession of, and has been constantly used in St. Peter's, Albany since 1712. It consists of six pieces of massive silver, —two large flagons, one large and one small paten, one chalice and an alms bason. The hall-marks indicate the date, 1712. On each piece are engraved the royal arms of the period and the legend: "The Gift of Her Majesty Ann, by the Grace of God, of Great Britain, France and Ireland, and of Her Plantations, in North America, Queen, to Her Indian Chappel of the Onondawgus."

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[1] Abs. S. P. G. 1712–13, p. 45.





When these sacred vessels reached the colony, Governor Hunter committed them to the custody of the wardens and vestrymen of St. Peter's Church, as the nearest approach he could make to the fulfilment of the pious intention of the Queen. It is to be noted that her gift was not to the tribe, but to "her Indian Chappel of the Onondawgus." As neither fort nor chapel was ever built among the Onondagas, and no special missionary was appointed, the plate remained in the custody of St. Peter's, which for a long time was the frontier church of the Province. Mr. Barclay, Mr. Andrews and other clergymen from time to time visited the Onondagas, but no permanent mission was established. Albany was the meeting place for all Indians who came to trade with the Dutch and English, and the church there was regarded as the "chapel" for all the tribes of the "Five Nations," except the Mohawks. Thus the Queen Anne communion plate for the "Chappel of the Onondawgus" has remained to this day in the possession and use of St. Peter's parish. The folio Bible, sent over at the same time, and in excellent preservation, is also in possession of the parish.[1]

Mr. Barclay's endeavor to be pastor to all sorts and conditions of men is shown in the following extract from the Society's abstract for the same year:

"Thus the Reverend Mr. Barclay from Albany writes, that he continues to catechise the youth and to bring over the proselyte Indians to our Church to whose endeavours success has been given in some measure, He having administered the Blessed Sacrament to some of the adult and baptised some children."[2]

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[1] See appendix. Monograph by the Hon. Orlando Meads, LL.D. "*The Communion Plate of St. Peter's Church.*"

[2] Abs. S. P. G. p. 47.

It is evident that the missionary had made a strong impression on the people of the city. The Lutheran chapel was small, the services had to be held at inconvenient hours, the congregation was too large to be properly accommodated there, and the time to arise and build had come. It was necessary that the formal approval of the Governor be obtained and that his powerful influence throughout the Province be secured. Robert Hunter, the Governor, was an ardent churchman, and he endeavored to carry out the wishes of his sovereign for the establishment of the Church. Great interest in the church in Albany was taken in other parts of the Province, and, at the meeting of the Convocation of the clergy of the Province of New York, held in the city of New York in May, A. D., 1712, in the usual address to the Governor, in which he is besought to aid the Church in various towns, the needs of Albany are thus warmly urged:

"As it is with the greatest pleasure we hear of the due encouragement Mr. Barclay, minister of Albany, meets with in the Propagation of the Christian Religion, and Knowledge under your Excy's wise and pious administration. So it is our earnest and humble request that your Exc'y will be pleased to promote the building of a church there which is very much wanting."[1]

The Governor did not immediately respond to this appeal, which was urged anew by the conventions of the Clergy of New York in 1713 and 1714. The Governor however favorably regarded the undertaking, and on May 31, 1714, he granted his license to the Rev. Mr. Barclay and the wardens to collect money for the building of a church "in the centre of the broad street called Yonkers Street, leading from the fort to the

[1] Doc. Hist. N. Y., Vol. III, p. 130.

George

Lot

To have and to hold

To be holden

Yielding



waterside, between the end of Pearl Street and the small street that leads to the Lutheran Church." After a satisfactory subscription had been made in Albany, Schenectady, New York City and elsewhere, Gov. Hunter visited Albany. An inspection of the ground chosen for the church convinced him that a site upon the hill nearer the fort would give more room for the church and cemetery. It was upon his advice that on Oct. 7, 1714, the minister, Mr. Barclay and the wardens, Capt. Peter Matthews and Mr. John Dunbar, presented to the Governor a petition for a plot of ground "ninety feet in length and sixty in breadth between the houses of Stephanus Groesbeck on the north side and the house of Abraham Cuyler on the south side," to be used for a church and cemetery. The petition was read in Council and granted on October 21, 1714, and a patent ordered to be issued. This patent beautifully engrossed on parchment is among the most treasured possessions of the parish. It bears the great seal of the Province, on the obverse of which is the crowned effigy of Queen Anne, holding in her right hand the orb and in her left the sceptre, while before her are kneeling two Indians presenting gifts of beaver and wampum. The reverse has the royal arms.[1] The granting of this

[1] See appendix for the text of the patent.

The seal of which that in the patent is an excellent and early impression, is the second that was used in the reign of Queen Anne. The first was authorized May 3, 1705, and was superseded October 29, 1709, in consequence of the Union between England and Scotland. On the obverse are the Queen's effigy and two Indians offering gifts of beaver and wampum in token of submission and the subscription Anna Dei Gra. Mag. Brit. Fran. et Hib. Regina. Fid. Defen. On the reverse the royal arms now changed in consequence of the Union, on the first and fourth quarters England impales Scotland, on the second are the lilies of France,

patent was the cause of great alarm to the authorities of the City of Albany. Soon after the patent was received, workmen began to lay out the plot granted in the middle of the street. On November 8, the City Council held a meeting, in which they determined that the right of the Crown to convey land without any title from the City ought to be tested. It was resolved that Mr. Barclay and the Wardens "be advised to delay that work until Mr. Mayor of Albany[1] shall be here and that they shall be served with a copy hereof[2]."

The legality of the grant was sustained by the Governor. On March 3, 1715, a remonstrance was sent to him by the Corporation of the City of Albany, claiming that the plot granted belonged to the city, "being included in our Charter." The remonstrants say that it seems to them either "an encroachment on the rights of the said city or a disregard to the commonalty." They allege that they offered Mr. Barclay and the wardens another tract of land, to prove they were not averse to the pious design, but it was refused.[3] The Governor's reply is not recorded. The work upon the foundation of the church went on until the City finally determined to commence legal proceedings against the workmen and test the question in the courts.

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on the third the harp for Ireland, and the former motto, Semper Eadem. Around the circumference the inscription Sigillum Provinciae Nostræ Novi Eboracæ in America. The supporters are the crowned lion and the unicorn, above the shield is the royal crown.

This seal was not superseded until July, 1718, four years after the Queen's death.

[1] Robert Livingston, Jr., Mayor from 1710–1719.

[2] See appendix.

[3] For the text of this letter see appendix.

On April 14, 1715, the Common Council resolved to send "an express with a canoe" to New York for legal counsel. The letters were written by the deputy clerk, Mr. Philip Livingston, to two lawyers of reputation, Mr. Robert Livingston and Mr. Thomas George.[1] Mr. Robert Livingston was the founder of the well known American family, and, after having served Albany in various official stations, was then a member of the Assembly. Mr. George was considered able and astute. With such counsel it was thought the cause could not fail, but even the powerful aid of Mr. Livingston did no more than delay the work.

On May 19, 1715, the authorities of the city went to the church-lot, forbade the workmen to continue their work, and, when they disregarded the admonition, resolved to prosecute them at law. How far the legal proceedings went does not appear. Mr. Barclay in a letter written on May 25, 1719, speaks of "being obliged to travel several times to New York for removing the stop illegally put to their work." He also mentions "the making of four thousand bricks for beautifying the windows and the gavel ends." Finally all obstacles were overcome and, to the great joy of the harassed missionary and the congregation, the church was completed and opened (as Mr. Barclay informed the Propagation Society in a letter dated June 28, 1717), "on the 25th day of November, on which day he preached before a considerable audience who gave a handsome offering, and the day after the soldiers of the two

[1] For full text of these letters, see appendix.

Independent companies subscribed fifty pounds towards building a gallery." [1]

Mr. Barclay's efforts to accomplish this result and some unexplained complications with those associated with him, left him responsible for a debt of two hundred and twenty-five pounds. He sought subscriptions in New York and elsewhere, but did not secure any large portion of the amount. His pastoral work continued to be successful, the garrison attended regularly, Schenectady still was visited and many of the people of Albany became members of the parish. The outlook was encouraging for a strong and vigorous parish, when suddenly the efforts of persons hostile to the Church or to Mr. Barclay induced the Propagation Society on March 6, 1716,[2] to withdraw their stipend of fifty pounds.

It must be remembered that the Society, across the sea, had a difficult task to sift the rumors prejudicial to the Colonial Church. Dr. Humphrey, in his "Account," briefly says:

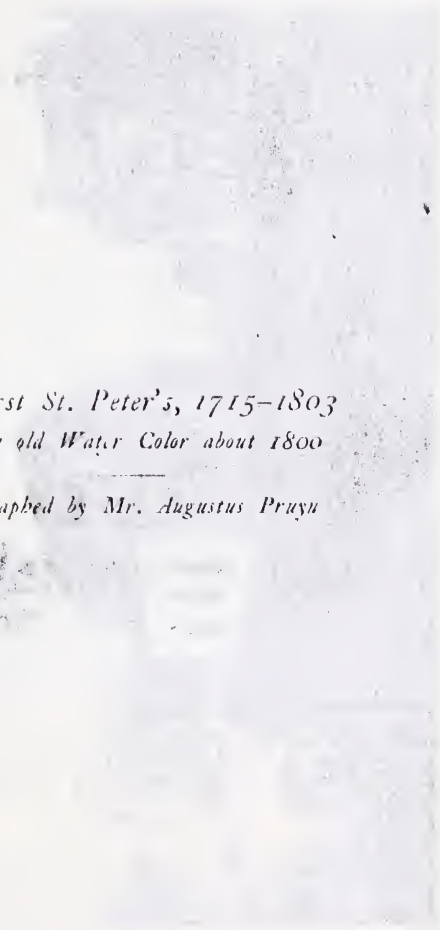
"Sometime afterward it was represented to the Society, that since Mr. Barclay had a salary as chaplain to the garrison at Albany, that, with the voluntary contributions of the people who came to the new church, would be a sufficient maintenance; the Society therefore withdrew his salary."

Humphrey gives this sketch of the building of the church.

"Thus for near seven years he preached upon sufferance in a small chapel belonging to the Dutch congregation. This chapel being much decayed, he concerted with some members of the church communion to try to get subscriptions for building a church. He found the people very

[1] Letter of Mr. Barclay as abstracted for the Journal of the Society. See appendix.

[2] It is to be remembered that until 1752 the year commenced in England on March 25; this date would, then, in the present style be March 6, 1717.



The First St. Peter's, 1715–1803

From an old Water Color about 1800

Photographed by Mr. Augustus Pruyn



zealous to carry on this design. The Governor of the Province Robert Hunter, Esq. contributed very generously and encouraged others to do so: besides his subscription money, he gave all the stone and lime for building the church. The town of Albany gave presently 200£. and every inhabitant in the poor village of Schenectady gave something excepting only one very poor man, which in the whole amounted to 50£. New York money; King's County, Long Island and many other places contributed largely. Nay, the soldiers of the Garrison at Albany were very zealous, and contributed almost beyond Belief. The two Independent Companies of Colonel Richard Ingoldsby and Colonel Peter Matthews gave 100£., every private centinel gave something, some ten shillings and others twenty, and their officers generously. Above 600£. was soon subscribed and in about a year and a half a very handsome stone Building was raised, 58 feet in length and 42 in breadth; it was opened in November, 1716 and Divine Service performed in it."

After this happy realization of their wishes the missionary and people worked together with zeal to strengthen and build up the parish.

The records of the church begin with 1718. They are contained in a curious little quarto volume preserved in the vestry safe of St. Peter's. It is bound in a flexible cover of "serge de London," having stamped in red and blue the head of George I and the royal arms. On the first page is written in a bold clerkly hand:

"The Church Book
Began y^e^ 15th Aprill 1718
In Albany"

On the second page is a memorandum in another hand of burials in the church from April, 1729. On the third page the clerk had made the following entry:

"Memorandum, this 15th day of April 1718, assembled then in the church, y^e^ minister, church wardens and church sidesmen and the communicants to choose church wardens for the year ensuing and Mr. Wm. Hogan was chosen accordingly for the ensuing year."

This has been erased with four pen scratches and Mr. Barclay corrects the memorandum thus:

June 9th 1720

This memorandum is false as Jonathan Rumney has recorded it above ffor on the 15th day of April 1718 Mr. John Dunbar and Mr. William Hogan were chosen church wardens and the foresaid Dunbar refusing to serve Mr. Hogan did officiate for that year, this is the truth to wh I affix my hand this 9th day of June 1720.

THO BARCLAY
Minister of the Church
in Albany."

A cash account, carefully kept, follows. The first items of expense are for "a pale" four shillings, "to the lawyer on behalf of the church," five pounds and ten shillings. The next entry reminds us of the days when large windows filled with white glass reaching to the ceiling were in vogue, "pd John Bowman opening ye casements nine pence." Rachel Ratclif was for many years the bell ringer and received a salary of seven shillings and six pence a quarter. Sigh McGregory was the sexton receiving nine shillings a quarter, Jonathan Rumney "for keeping y^e^ book" received three shillings a quarter. The first clerk was Sergeant John Oliver who received two pounds a quarter. From the number of entries of payments for "bread and wine for y^e^ communion," it may be inferred that the Holy Communion was celebrated more frequently than once a quarter as was the lax custom of the period. The receipts are exclusively from collections made in church and range from two shillings to a pound and a half. The receipts from April 1718 to February 1719 were 27£, 11s, 11½d, and the expenditures were 10£, 3s, 0d. The next year the expenses were 13£, 4s, 7¼d;

for 1720–21, the income was 26£, 15s, 10½d, and the expenses 10£, 11s, 7d.

There are no entries for any payments towards the salary of the minister. Mr. Barclay had received a stipend of fifty pounds from the Propagation Society and an allowance as chaplain at Fort Albany. His whole income was never more than one hundred pounds. Upon this he lived and brought up a family, although his letters to the Society show his terrible struggle to keep himself and his household from starving. He had married Anna Dorothea Drauyer, a daughter of Andrew Drauyer, an Admiral in the Dutch service, who in 1674 was *schout* (Sheriff) of Willemstadt, as Albany was then called. Four children were born to them; Henry, the eldest son, was afterward his father's successor at Albany, and subsequently rector of Trinity Church, New York City.[1]

Mr. Barclay was a free holder of the city in 1720, living in the first ward.[2] His land adjoined that sold in 1740 to Philip Livingston, Junr. and was situated on what was called "the plain."[3] He continued to reside in Albany until his death. The last letter he wrote to Secretary of the S. P. G. is dated "13 June, 1721" in which he pleads earnestly for some assistance and says that the withdrawal of the stipend by the Society has reduced him "to want of bread and to great suffering for his family of eight persons." His load of debt was so great that he was "obliged to keep within doors not daring to step abroad on week daies to perform Divine Service, and for a Minister to be confined to his house

[1] See sketch of Mr. Barclay in appendix.
[2] Documentary History of New York. I, p. 320.
[3] Munsell's Annals. X, p. 91.

being eight in family (as I hinted before) and not a morsel of bread to eat, methinks this melancholy story should stir up compassion in the hardest heart, far more in the breasts of the most charitable corporation in the World."[1]

The Society acknowledged their error of judgment. In a letter from the Secretary, Sept. 5th, 1721, Mr. Barclay's name was restored to the list of missionaries, ten pounds were granted him "in consideration of the hard circumstances he lieth under," and he was given the choice of removing either to Rye or Jamaica. The mission of Christ Church, Rye, was then vacant by the death of the Rev. Christopher Bridge on May 22, 1719 and the Rector of Jamaica, the Rev. Thomas Poyer, officiated to the great acceptance of the people who sent a formal request for his transfer to Rye. This was the reason for the choice given to Mr. Barclay.

This action, while it showed that the Society was willing to atone for its error, came too late to afford any relief to the faithful pioneer who had worked wisely and well for the good estate of the Church. Mr. Barclay's anxiety and despondency brought on an acute attack of melancholy which was succeeded by violent insanity. He was confined in a dark room and constantly watched. Mrs. Barclay, on May 22, 1722, answered the Secretary's announcement by a pathetic letter in which she says: "Whilst it pleaseth Almighty God to suffer my husband Thomas Barclay, to be taken from his Family, I his espouse presume in his behalf to acknowledge the receipt of your hon'rs by a letter from Mr. Secretary Umphreys, dated ye 5th of Sept." She attributes Mr. Barclay's "present calamity" to the delay of remittances from England, and

the "Many oppositions he has met on account of the Church and other misfortunes that have attended him whilst here."[1]

A memorial from the clergy of New York and New Jersey, dated July 5, 1722, speaks of Mr. Barclay's "deplorable condition," commends his faithfulness and diligence in his cure, and asks assistance for his family "now reduced to poverty."[2] The Society took action on February 13, 1723, by its committee, which agreed "that his case be recommended to the Society as a matter of compassion, and that they be moved to make him such a gratuity as they think proper." On March 21, 1723, the Society appropriated ten pounds for his present relief and on April 26, twenty pounds more were allowed.

Mrs. Barclay gratefully acknowledged this aid and asked for further assistance as her husband continued insane. Her letter was considered at a meeting of the Society on July 17, 1724, and the Secretary directed to enquire whether Mr. Barclay's allowance from the Crown was paid to him. The Secretary reported on August 21 that "the salary of Fifty pounds per annum by the Crown is still continued and paid to him." The Society then seems to have dismissed the consideration of Mr. Barclay's case as this is the last item concerning him found upon its records.

Mr. Barclay continued gradually to fail in bodily strength until his death about 1726. He never recovered his reason. His light went out in darkness, but his work was excellent and enduring.

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[1] See appendix.

[2] For memorial see appendix.
See extracts from Mss. journal S. P. G. in appendix.

CHAPTER IV

CHURCH WORK AT ALBANY AND FORT HUNTER

REQUEST for a successor to the Rev. Thomas Barclay, 1725.—Appointment of the Rev. John Milne, 1726.—His arrival at Albany, 1727.—Establishes a school for negroes under Mr. John Beasley, 1732.—Revives the Mohawk mission, 1727–1732.—Mr. Henry Barclay catechist at Fort Hunter, 1735–1738.—Removal of Mr. Milne to Christ Church, Shrewsbury, N. J., 1737.—Ordination of Mr. Henry Barclay, 1738.—Appointment to Albany and the Mohawk mission, 1738.—His success as a parish priest and Indian missionary, 1738–1744.—Outbreak of King George's War, 1745.—Alarm on the frontier, 1744.—Mr. Barclay becomes Rector of Trinity Church New York City, 1746.—Suspension of services at Albany, 1746.—1749.

DURING Mr. Barclay's years of insanity very few services were held in the new church. It was a dreary time of closed doors and suspended animation for the Church people of Albany. The departure of Mr. Andrews, after an incumbency of six years left also the Mohawk mission vacant. Even before Mr. Barclay's death an effort was made to fill his place. A letter to the Bishop of London from W. Bennett,[1] dated at New York, July 7, 1725 says:

"Mr. Barclay, the minister of the English Church at Albany in this Province, had the misfortune to lose his senses about four years ago and continues yet in the same unhappy condition. His congregation have waited this long in hopes of his recovery but finding no reason to expect it they are now very desirous of a missionary."

The writer urges the appointment as much injury was done to the Church by the interruption of services

[1] Probably an officer of the garrison at Albany.

and pastoral work. In a second letter written from New York on June 24, 1726 he again asks that a missionary be sent, and suggests that the clergyman selected be an Englishman as "Mr. Barclay, the late minister, spoke so broad Scotch that it was difficult to understand him."

On June 24, 1725, a petition was sent to the Society by Capt. Henry Holland and Capt. Lancaster Symes, the wardens of St. Peter's, asking for a clergyman.[1] The Rev. Mr. Vesey, the Bishop of London's commissary, also wrote asking that a new appointment be made for Albany. The Bishop of London, to whom the choice was left, selected the Rev. John Milne. Of his antecedents there is no knowledge. Probably he studied medicine before receiving Holy Orders. In the Fall of 1726 it was known that a clergyman "was on his way." The date of his arrival can be conjectured only from the entries in the "Church Book," the first after 1721, being December 9, 1727. The abstract of the Society for 1727 says:

"The applications from several plantations in America have in some measure been answered by sending the Reverend Mr. Caner missionary to Fairfield, Connecticut, New England, the Rev. Mr. Miller to Braintree in New England, the Rev. Mr. Miln to Albany in the Province of New York."

There were at this time in the Province of New York six missionaries, five schoolmasters, and one catechist, supported principally by their stipends from the Propagation Society. The Rector of Trinity Church, New York, the Rev. Wm. Vesey, was maintained by the parish. His assistant, the Rev. Richard Charlton,

[1] For this petition see appendix.

served as catechist for the Indians and negroes and received an allowance of fifty pounds from the Society. The schoolmasters received annually ten pounds as "an encouragement."

Mr. Milne received a stipend of fifty pounds for his services as missionary at Albany and among the Mohawks. The first entry in the "Church Book" after his arrival is on December 9th when 1£, 7s, 3d, were collected by Lancaster Symes for church expenses.

The new missionary's first report to the Society is thus condensed in the Abstract for 1728–9:

"From the Reverend Mr. Milne, Minister at Albany, New York, That the number of his constant Hearers is at least a Hundred, the number of communicants at Easter last 29, and that he has baptized there 8 children and 1 adult person. That last winter he went to visit the Mohawk Indians, (among whom there was formerly a missionary,) about forty miles from Albany, with the Interpreter of the Province, where he stayed at their earnest Request, administered the Sacrament and baptized 6 children: He says he resolves to visit them three or four times a year. That he hath instructed a Frenchman from Canada, who hath renounced the errors of the Church of Rome before the Congregation, and that fifty children come with their Schoolmaster to prayers twice a week, where they give an account of their Catechism."

Mr. Milne was thorough, systematic and acceptable to the congregation of St. Peter's. There was an increase both in the attendance at the services and in the offerings. In 1728–9 a pulpit was erected, and a seat built for the Governor at a cost of twelve pounds, two shillings and seven pence, defrayed by a special subscription. This seat probably was canopied, cushioned, and curtained, like the few that still remain in old colonial churches. A good example may be seen in Christ Church, Shrewsbury, N. J.[1]

[1] For an illustration of this see *Century Magazine*, May, 1888, p. 111.

A second letter from Mr. Milne to the Society is dated Nov. 3d, 1729. In the abstract for 1729 it is thus epitomized:

"From the Reverend Mr. Miln, minister at Albany in New York: "That his congregation is increased; that the number of his communicants at Easter last were 34, that he had baptised 10 children and 2 adults, one of these a negroeman. Then he has been again to visit the Mohawk Indians, administered the Sacrament to ten, and baptised two English and three Indian children there; and shall continue his visits to them."

On January 2d, 1729–30, John Dunbar, who was intending to remove to Schenectady, and who for many years had been warden of the parish, formally released to the rector, church wardens and vestry in the presence of Edward Holland and John Beasley, all property and claim he had as one of the patentees "for a certain piece of ground lying and being in the city of Albany whereon y^e^ Church according to the Liturgy of y^e^ Church of England now stands."

That the people were prudently mindful of the comfort of their minister and the necessity of providing for him a suitable house the following entry shows:

"Albany, March y^e^ 31st, 1730, Resolved by y^e^ church wardens and vestry that the overplus of the church money if it doth not exceed eight pounds shall be paid to y^e^ present minister for his house rent, if the overplus be less at the expiration of the year he must be satisfied with what overplus there is."[1]

On March 1st, 1730–31, a fire damaged the church. In the entry of charges for "the reparation of the church," which amounted to nineteen pounds, seven shillings and seven pence, this item is suggestive: "a pint and a half of rum, 1s, 6d." In the abstract of the

[1] MS. Church Book of S. Peter's Parish.

S. P. G. for 1730–1, the good work done in Albany and among the Mohawks is thus recorded:

"The Rev. Mr. Miln at Albany writes an account, That his congregation increases and the number of his communicants, and that he had baptised 24 children and three grown persons. That he continues to go and visit the Mohawk Indians constantly four times in the year, that he administers the Sacrament to the instructed Indians and baptises their children and that he stays with hem (them?) five days every time. That he employs the Interpreter of the Province in translating his Discourse into the Indian Language, and in assisting in instructing the Indians already Christians and such as are desirous of and prepare themselves for Baptism, and that his constant Hearers at this place are about 50 Indians and as many Europeans."

At this time the slave trade was beginning to exercise its baleful influence on the colonies and to fill the country with negroes ignorant of morality and Christianity. It was among the pious intentions of the Propagation Society that these slaves should be taught Christian faith and morals. Wherever practicable school masters were appointed who received a small allowance from the Society. The burghers of Albany and farmers in the surrounding country did not scruple to purchase negroes. The accounts given of the manner in which they were treated by their masters show however that slavery assumed its mildest form on the banks of the Hudson.[1] A school for the negroes was established at Albany and for many years did a useful work under the care of Mr. John Beasley.

The abstract of the S. P. G. for the year 1731 says of Mr. Milne:

"The commanding officer of the Garrison of Fort Hunter at the Mohawk Castle certifies to the Society That Mr. Miln attended in the

[1] See Memoirs of an American Lady by Mrs. Anne Grant, Albany, Munsell, 1876. pp. 51—56.

chappel of the Garrison 5 or 6 times in the year in Summer and Winter and had taken indefatigable Pains in instructing the Indians in the principles of the Christian religion and baptising their children, and that thro his pious labours they were much civilized and he was held in great esteem among them."

The vestry meeting of April 10, 1732 passed the following resolution:

"'Tis resolved by y^e^ above written church wardens & vestry that y^e^ minister shall receive for the marriage of any two of his congregation y^e^ sum of twelve shills & y^e^ clark for recording and bringing water for baptism one shillin & six pence:—To y^e^ minister for funeral service twelve shills & for the clark one shill & six pence."

These fees at that time were commonly known as "surplice fees," or fees of the register. It is not probable that any fees excepting for marriages were exacted by the Church of England clergy in the colonies. The excessive fee system was one of the practices of the English establishment bitterly spoken against by the Puritans when they sought a new home in America. Albany, however, had no appreciable Puritan element in the first half of the eighteenth century. There are a few interesting personal details which we gather from the "Church Book." The first of these is:

"1731—June 13—no collection Mr. Miln having fallen from his horse.

July 13—no collection Mr. Miln being at Fort Hunter."

In 1732 the work of the negro school was commenced auspiciously and thus made known to the Society:

"The Rev. Mr. Miln minister at Albany recommended to the Society one Mr. Beasly schoolmaster there for his diligence in instructing the negroes of that place: and Mr. Beasly by Letter acquainted the Society, that he upon seeing such great numbers of

them in that city utterly ignorant of God and His Holy Religion was greatly concerned and therefore asked some of the soberest negroes if they were willing to be instructed in the Church catechism and the Principles of the Christian Faith? They presently appeared very willing and his House was in a short time filled with them and they continue coming at times especially on Sundays; the Society have made a gratuity to Mr. Beasly for his labour in instructing the negroes." The Society also have received an account from Mr. Beasly schoolmaster at Albany in the Province of New York: That he hath lately instructed 8 negroes, viz. 6 adults and 2 children who have been baptised by the Rev. Mr. Miln the Society's missionary at Albany."

No details of baptisms or other official acts can now be obtained, as the early registers of the parish have disappeared, and only as such facts appear in the reports of the Society can we judge of the results of the work. For the Mohawk mission there are statistics found in a private Journal kept by the first catechist, Henry Barclay,[1] who, seeing the need of constant service among the Indians during the portion of the year when they were at home from their hunting expeditions, felt it his duty to go among them, learn their language, gain their affection and thus win them to Christianity. During 1734–5 Mr. Milne baptized in Albany twenty two infants, as we learn from Mr. Barclay's private register; among the Mohawks there were in the same year twenty baptisms, five marriages and two funerals. The work was not discouraging although difficult. In 1735 the commanding officer of Fort Hunter again writes to the Society stating:

"That the Indians were very much civilized of late, which he imputed to the industry and pains of the Rev. John Miln; that he was very diligent in baptising both the children and adults; and that the

[1] This Journal is among the valuable manuscripts of the New York Historical Society.

number of communicants was daily increasing. Many of the Indians were becoming very orderly and observed the Sabbath." [1]

Mr. Milne had for ten years done faithful service as a frontier missionary. He had the pleasure of seeing the Indian mission grow in strength and interest, the congregations at Albany increase, a catechetical school established, the revenues of the parish satisfactory, and felt that now the time had come for him to seek a more southern climate and less arduous work. The parish of Christ Church, Shrewsbury, one of the earliest established in New Jersey, by the labors of Keith and Talbot, was vacant by the death of the Rev. John Forbes, "a man of excellent spirit." Mr. Milne petitioned to be transferred to that parish, and recommended as his successor at Albany, Mr. Henry Barclay, the son of the first missionary. He was a young man, born in Albany, well known and loved for his own sake and that of his father.[2]

Mr. Barclay, impressed with the necessity of greater vigor in the conduct of the Mohawk mission, had gone to the banks of the Mohawk and opened a school for the instruction of the children. Gov. Colden, a judicious friend of the Indians, a keen observer and consistent churchman, in the introduction to the second edition of his well known "History of the Five Nations depending on the Province of New York,"[3] thus speaks of his labors.

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[1] Abstract, S. P. G., 1735–6, p. 44.

[2] A sketch of the Rev. Dr. Barclay and a notice of Mr. Miln will be found in the appendix.

[3] New York: Bradford, 1727 (London: 1730 Watts,) a second edition enlarged appeared in 1747 under the title: A History of the Five Nations of Canada, with an account of several nations in North and South America. The edition here quoted is that of 1755.

"These natives had no teacher from that time[1] until within these few years that a young gentleman out of pious zeal went voluntarily among the Mohawks. He was at first entirely ignorant of their language, and had no interpreter, except one of the Indians who understood a little English, and had in the late missionary's time learned to read and write in his own language. He learned from him how to pronounce the words in the translations which had been made for the late missionary's use. He set up a school to teach their children to read and write their own language and they made surprising proficiency considering their master did not understand their language. I happened to be in the Mohawk country and saw several of their performances where they went through some part of the Common Prayer with great decency, I was likewise present several times at their private devotions, which some of them performed duly morning and evening. I had also many opportunities of observing the great regard they had for this young man ; so far that the fear of his leaving them made the greatest restraint on them, with which he threatened them after they had been guilty of any offence."[2]

Mr. Barclay while still a catechist occasionally officiated in Albany, probably while the rector was in the Mohawk country. In March 1734–5 the "Church Book" has this item: "Collected by do. Mr. Henry Barclay preached, 4s. 11d."[3]

In the correspondence of the Rev. Samuel Johnson of Stratford, Conn. with various Bishops and clergymen in England we have a store house of information concerning the Church in the colonies especially in New England. Writing to Bishop Gibson of London from "Stratford, N. E. Nov. 15th, 1737," he says:

"But that which gives me a very sensible sense of concern for your Lordship's retirement at present is a letter I lately had from good Mr.

[1] Gov. Colden refers here to the first settled Mohawk missionary, the Rev. William Andrews 1712–1718.

[2] A History of the Five Nations of Canada. London : published for Lockyer Davis, 1755. Introduction, p. 19.

[3] The previous entry is : "Collected by Ja. S. [James Stevenson] 3s. 6d."

Barclay, who informs me that he has not yet had any prospect of success in his pious and laudable undertaking, and fears he must return as he went without obtaining Holy Orders and a mission. This, my Lord, would be a very hard case indeed. For our parts, we could not have imagined, since there was a vacancy by the death of Mr. Forbes, but that he might have succeeded so far as to have obtained Holy Orders either for Monmouth County or for Albany, in case of Mr. Miln's removal, with the continuation of what the society had settled upon him, so that he might be considerably serviceable in propagating Christianity among the Mohawks, though the Society were not in a condition to make a new mission for the purpose. Though, therefore, it would not be thought worth while to continue the salary at Albany, for the sake of the English, yet I should be very sorry it should be taken away, since it is so happy a situation for enabling the incumbent of it to propagate Christianity among the heathen. So that if your Lordship does not see proper immediately to influence the Society to continue the salary at Albany, and the pension Mr. Barclay has had already; yet I most humbly beg, you will by some means or other, contrive so to influence that venerable Body, as that Mr. Barclay may return in orders, with a mission for the pious undertaking in which he is engaged." [1]

Dr. Johnson's anxiety lest the work should suffer by neglect or abandonment was relieved, in the following Spring, by the appearance, at his rectory, of the Rev. Henry Barclay, bearing a letter from the Bishop of London, which said:

"As this comes by Mr. Barclay, I need not say anything of what has been done here with regard to him. By all the conversation I have had with him he seems a truly valuable man, and to have both ability and disposition to do much good." [2]

The successive steps taken to bring about this gratifying result are thus detailed in the abstract for 1738–9:

"The Rev. Mr. Miln sometime since petitioned the Society to be removed from Albany to the mission in Monmouth County then

[1] Original Correspondence, The Churchman's Magazine, 1810. pp. 310–11.

[2] Churchman's Magazine, 1810. p. 311.

vacant by the death of Mr. Forbes, in which he was indulged by the Society; and Mr. Barclay, son of Mr. Barclay formerly missionary at Albany, born and educated there, and at that time the Society's Catechist among the Mohawk Indians, was recommended by the President of the Council of New York, by the Commissioners of Indian Affairs, by the missionaries and inhabitants of the Province, as a person of good morals and learning who had many years applied himself with great Diligence to attain the Language of the neighboring Indians and made such a progress as to actually catechise and instruct their children in the Mohawk Tongue. The Society read their Petitions with great Pleasure, and sent for Mr. Barclay to England, who on his appearance fully answering the good character transmitted of him was ordained Deacon and Priest, and on Jan. 20 1737 (1737–8) appointed the Society's missionary at Albany and to the Mohawk Indians with a salary of 50£ per annum to commence from Michaelmas preceding."[1]

The high hopes of the friends of the young and earnest missionary were not disappointed. The Abstract for 1738–9 states:

"Mr. Barclay writes from Albany May 9, 1738 That through God's mercy he is arrived safely at his mission and very gladly received by both his congregations, but more especially by the poor Indians, who many of them shed tears of joy, he had then resided five weeks at Albany, and proposed to go up to Fort Hunter the next day, and to reside five weeks among the Indians and hopes through God's blessing to do good service among them."[1]

Mr. Barclay was again in Albany in July, and presided

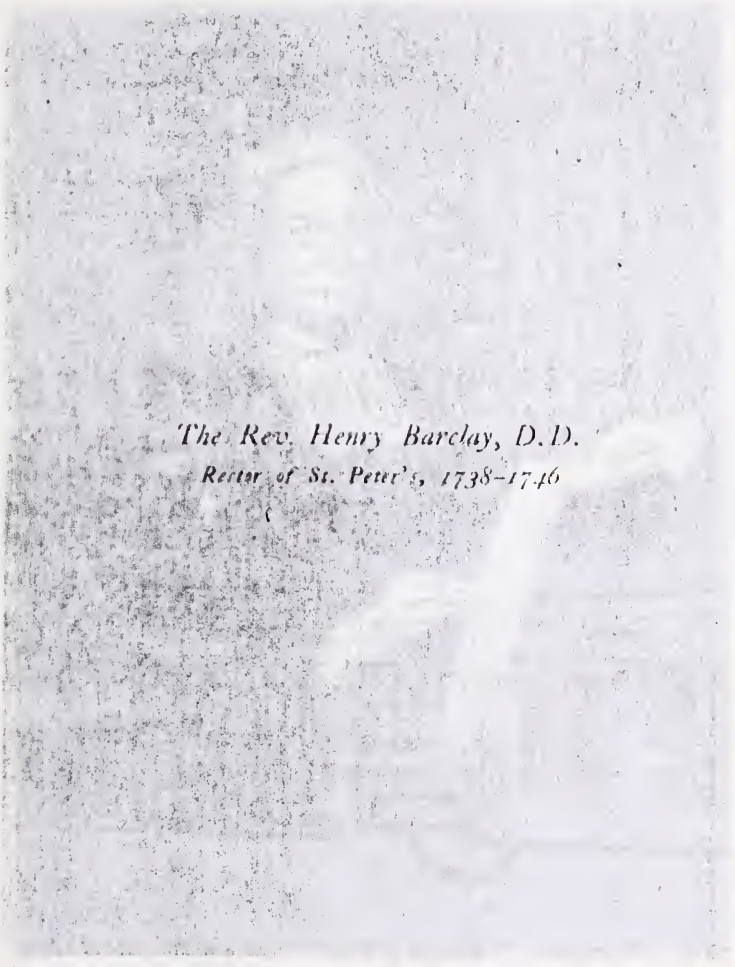
"At a meeting of the minister and communicants this 26th July 1738

Present. The Rev. Mr. Barclay, Minister; Col. Jer. Rensselaer, Capt. Edwd Clark, Edward Holland, Edward Collins, James Stevenson, Thomas Faring, John Waters, John Oliver, Daniel Hewson, John Maighie, Isaac Fryer, Thomas Floyd, Robert Scot, Thomas Sharp, Brook Farmar, Henry Holland.

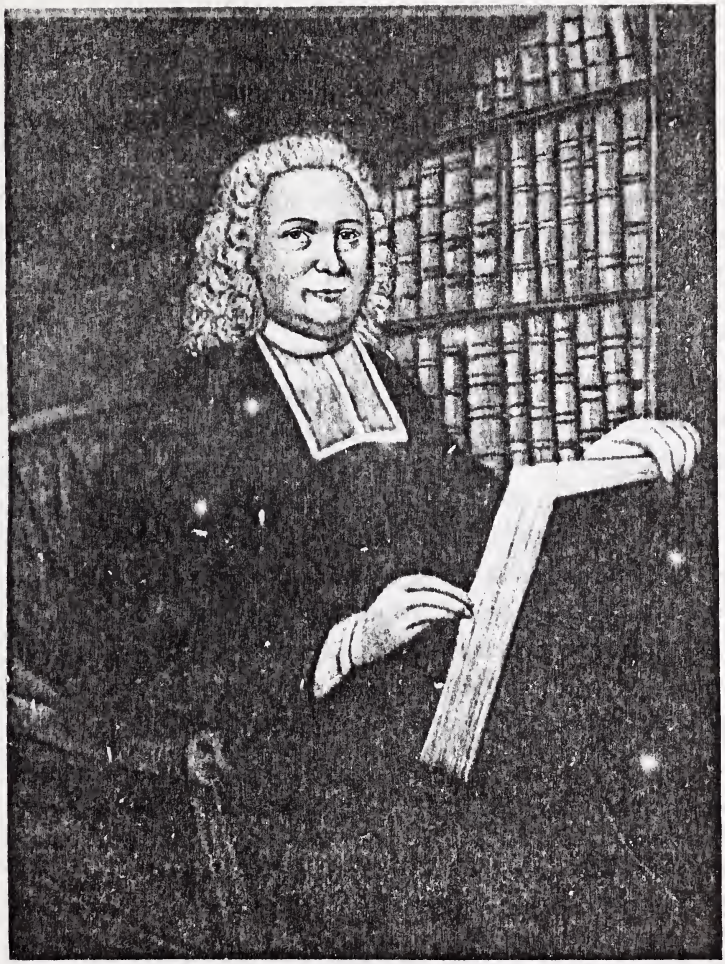
"Capt. Clark and Mr. Edwd Collins were chosen church wardens till Easter Tuesday next.

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[1] Abstract S. P. G. 1738–9. p. 57.



The Rev. Henry Barclay, D.D.
Rector of St. Peter's, 1738–1746





Agreed with Mr. John Oliver to officiate as clerk for L 8 p. annum from 9th June last, and he to keep the church clean."[1]

Soon after Mr. Barclay writes to the Society that:

"On the occasion of the gathering of the six nations to renew their league of friendship with the English he preached to large numbers of them, and had the satisfaction of being understood by all the Indians, while the Mohawks behaved so devoutly, and made their responses so regularly as to excite the admiration of all the congregation."[2]

He, like his father, understood the Dutch language, and was often requested to preach to the burghers in their mother tongue. He was able in 1741 to report progress in every respect, for "the congregation at Albany consisted of one hundred and eighty English, besides two independent companies;[3] and in the Mohawk country of five hundred Indians, settled in two towns, at thirty miles distance from Albany, he had sixty English and fifty-eight Indian communicants. He further stated as a satisfactory test of their moral improvement that there was a great decrease of the vice of drunkenness; not so many cases having occurred during the whole summer, as frequently occurred on a single day on his first coming among them."[4] In a letter to Governor Colden written December 7th 1741 he says:

"Drunkenness was so common among them that I doubt whether there was one grown person of either sex free from it. Seldom a day passed without some, and often forty or fifty, being drunk at a time. But I found they were very fond of keeping me among them and afraid I would leave them, which I made use of to good purpose, daily threatening them with my departure in case they did not forsake that

[1] Ms. Church Book S. Peters Albany.
[2] Hawkins Missions of the Church of England, p. 284.
[3] These were the garrison at the Fort.
[4] Hawkins' Missions Church of England, pp. 284–5.

vice, and frequently requiring a particular promise from them singly, by which means through God's blessing there was a gradual reformation, and I know not I have seen above ten or twelve persons drunk among them this summer. The women are almost entirely reformed and the men very much. They have entirely left off Divorce, and are legally married. They are very constant and devout at church and family devotions. They have not been known to exercise cruelty to prisoners, and have in a great measure left off going a fighting, which I find the most difficult of all things to persuade them from. They seem also persuaded of the truths of Christianity. The greatest inconvenience I labor under is the want of an interpreter, which could I obtain for two or three years I would hope to be tolerable master of their language and be able to render it easier to my successor." [1]

It would be interesting to know whether Mr. Barclay was the first who administered a formal total abstinence pledge in this country, and the first clergyman who sought to remove by Christian methods the effects of the criminal thoughtlessness of the explorers and settlers, who by gifts of rum induced an appetite before unknown to the Indians. The moral reformation wrought by Mr. Barclay is seen in the large number of marriages recorded in his Register. The following are examples:

"Sept. 6, 1738, Brant to Lidya; July 7 and 8, 1739, Abraham and Christina his wife, Oneidi Indians, together with Chatharina their daughter were Baptised. Abraham Conostens and Gesina his wife, witnesses. Karohkyagera and Susannah, Surtis for the child. The said Abram and his wife were also joined in matrimony."

The zealous missionary was also frequently at Schenectady baptizing the children, marrying the young men and maidens, visiting the sick, burying the dead and preaching the Word both in English and Dutch. In the settlement of Kinderhook twelve miles south of

[1] History of the Five Nations (Ed. 1755.) p. 20.

Albany, we find him officiating and baptizing on "February y^e 15^th 1740–1," and again the following year. In 1743 he is able to report to the Society that two or three only of the Mohawks remain unbaptized and that with the consent of the Governor he had taken the important step of appointing Mohawk schoolmasters in the two Indian towns.

"Cornelius, a Sachem, at the lower, and one Daniel at the upper town who are both very diligent, and teach the young Mohawks with surprising success." [1]

The good sense and energy with which the minister worked are seen in the progress made in every part of his mission. On September 20th, 1744, Mr. Barclay writes from the Mohawk country:

"That his cure continues much in the same state as before; 500 of them form a regular congregation and more than 60 communicants; and the two schools at the upper and lower Mohawk Town flourish so much that there are good grounds to hope their youth will be so perfectly trained up in the way in which they should go that when they are old they will not depart from it." [2]

It is in the same year that the Rev. Dr. Bearcroft, the Secretary, in his sermon before the Society, taking a retrospect of what had been accomplished by the missions of the Society, says:

"In the province of New York were 25,000 persons and one church just opened there, when the Society began its beneficent work. Now there are nine missionaries supported by the Society in which there about twenty churches and chapels with crowded congregations, and it hath been remarked to the honour of the inhabitants of this Province that they have thrown off all their former rudeness." [3]

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[1] Quoted from the Original Letters. S. P. G. vol. VII. l. 95 of Hawkins' *Missions*, p. 285.

[2] p. 47 Abstract S. P. G. 1744–5.

[3] Anniversary Sermon, 1744–5, p. 7.

The long continued struggle between France and England for supremacy upon the American continent assumed a new phase at this period. Intrigue and bribery through a long series of years gradually had alienated from the English many Indians among the Five Nations, formerly friendly; and even in the Mohawk nation there were some who favored the French. Settlers who had penetrated the Indian country to the north and west of Albany were exposed to midnight attacks from prowling bands of Indians in the employ of the French. Their buildings were burned, their household goods and valuables were stolen and often whole families were made captive and carried into Canada. At length this predatory warfare rendered life and property so unsafe that open war was declared by the English. Albany county suffered severely. The Mohawk country was overrun by emissaries of the enemy, frontier settlements were destroyed, pillage and destruction reigned. Soldiers were constantly passing through the city of Albany, and a common near the "Flats," where was the hospitable home of Colonel Philip and Madam Schuyler immediately north of the city limits, became a camp for the Provincial troops. Mrs. Grant in her well known "Memoirs of an American Lady," vividly describes the ready kindness of Madam Schuyler in providing delicacies and in going among the sick soldiers with words of comfort and cheer.[1]

Under these circumstances Mr. Barclay found that it was impossible to minister to the Indians, and that his work at Albany, amid the excitement and alarm, could not be done efficiently. During the first year of the war, however, the regular services in the parish were

[1] pp. 123–4.

maintained as entries in the "Church Book" show. In 1745, Mr. Barclay writes the Society:

"About the middle of November, 1745, the French Indians came to an open rupture with us, and with a party of French fell upon a frontier settlement which they laid in ashes and made most of the inhabitants, to the number of about one hundred, prisoners; ever since which time they kept us in a continual alarm by skulking parties who frequently murdered and carried off poor inhabitants, treating them in the most inhuman and barbarous manner by which means the late populous county of Albany has become a wilderness and numbers of people who were possessed of good estates are reduced to poverty.

"In the meantime, our Indians could not be prevailed upon to enter into the War, but have deceived us with fair promises from time to time whilst we were convinced by undeniable proofs that they kept up a correspondence with the enemy." [1]

From the horrors of border warfare Mr. Barclay was summoned to the rectorship of Trinity Church, New York. The Reverend William Vesey, D. D., for nearly fifty years its rector, had died July 11th, 1746, at the age of seventy-two, "after having conscientiously performed the duties of his office with unwearied diligence and uncommon abilities, to the general satisfaction and applause of all." [2]

In seeking a successor, the vestry of Trinity did not act hastily, but, after having listened to many clergymen of New York and neighboring provinces, on October 17th, 1746:

"Resolved and Ordered, That the Reverend Mr. Henry Barclay be, and the same Mr. Henry Barclay is called as Rector of Trinity Church in this City, and that this Board present the said Mr. Barclay

[1] Ms. Letters, S. P. G. Vol. VII-95, quoted in Hawkins' Missions of the Church of England, p. 285.

[2] See Historical Sketch of Trinity Church, William Berrian, D. D., New York: 1847. p. 62; also Dr. Dix's History of the Parish of Trinity Church in the City of New York, I, pp. 231, 232.

to his Excellency, the Governor, and desire that he be admitted and Instituted as Rector of and Inducted into the said Church." [1]

In a letter to the Bishop of London (Dr. Edmund Gibson), the vestry explained the reasons for their action in withdrawing, from his work, a missionary so faithful and successful.

"And although we are well satisfied with his qualifications in all respects, yet as he was in the service of the Honorable Society, and had been instrumental in doing a vast amount of good among the heathen, we should not upon any terms have presumed to have countenanced the calling of him had we not been well satisfied that since the war with France he had met with insupportable discouragement, which rendered his mission and well directed endeavors fruitless, as well as the safety of his person precarious, among those savages in the Mohawks' country, which with many other parts of the county of Albany, being frontiers of the province, is now deserted by the Christian Inhabitants and almost laid waste by barbarians and French." [2]

The abstract of the Society for 1748–9, after mentioning Mr. Barclay's promotion, continues:

"The Society became very solicitous that proper care might be taken to keep up a due sense of Religion and Virtue among those Indians, and therefore have made it their earnest request to Mr. Barclay to continue the Mohawk Indians under his care as far as is consistent with his cure of Trinity Church, and to look out for some proper person to be appointed their Missionary, as soon as with safety he might reside among them; to which Mr. Barclay by his letter of September 28, 1747, answers that he is very much afraid it cannot be done while the war continues; and had he the least prospect of it, he trusts in God no worldly consideration should have prevailed upon him to lay down his employment among them; and there was at that time with him in New York two of the Chiefs of the Mohawks whom

[1] Mss. minutes, Trinity Church, Vol. I, Page 235; also Dr. Dix's History, p. 240.

[2] Berrian's Historical Sketch of Trinity Church, pp. 67–68; also, Dr. Dix's History, p. 242.

he esteemed to be very sincere Christians and they both promised him to keep up a spirit of Christianity among their brethren, and there is a German clergyman, in the orders of the Church of England, settled near them, to whom the Society hath formerly been very kind, and he promises to take every opportunity during the war that with safety he may to visit and administer to them; so that upon the whole there are hopes of keeping alive both the form and power of Religion among these Indians, and that their Church, consisting of more than five hundred members, will not come to decay." [1]

There had been settled for some years in the Mohawk Valley, near Fort Hunter, the Rev. John J. Oël. He had been ordained in 1722 by the Bishop of London for work among his countrymen, the German Palatines of New York. He frequently had volunteered his services to the Mohawk missionaries, who had accepted them gladly. His first formal report to the Society is dated "Canajoharie, August 27th, 1754," and is thus mentioned in the abstract for 1755:

"He had taken great pains among them (the Indians), and in that and the preceeding year he had baptized 39 of them and thrice administered the holy sacrament of the Lord's Supper amongst them, and he hath formed another congregation of them about eleven miles distance in which there were then only six communicants, but he hoped by God's blessing upon his pious labors their number would increase and himself become the happy Instrument of leading them out of darkness into the glorious Light of the Gospel of Christ." [2]

Mr. Oël seems to have continued his work until 1777, although his reports do not appear in the abstracts of the Society.[3]

From 1746 to 1749 there is a gap in the records of St. Peter's parish. It is probable that occasional ser-

[1] Abs. S. P. G., 1748–9, pp. 57–8.
[2] Abstract S. P. G. 1755, p. 49, et seq.
[3] See Digest of the S. P. G., C. F. Pascoe (London, 1893), pp. 73, 856.

vices were held during these years by the chaplains of regiments on their way to the seat of war. While actual hostilities had closed before the signing of the treaty of peace at Aix-la-Chapelle, in October, 1748, the disturbed condition of the frontier made it prudent to defer the appointment of a clergyman to the Albany mission until 1749.

CHAPTER V

PERIOD OF THE FRENCH WAR

Dr. Barclay's commendation of John Ogilvie, 1749.—Ordination of Mr. Ogilvie and appointment to Albany, 1750.—Renovation of St. Peter's and building of the steeple, 1751.—Mr. Ogilvie's work among the Mohawks, 1750-1760.—The French and Indian War, 1755-1763.—Mr. Ogilvie as an Army Chaplain, 1758-1764.—The new burial ground of St. Peter's, 1756.—The Rev. Thomas Browne at Albany, 1760.—Mr. Ogilvie stationed in Canada, 1760-1764.—The Rev. Thomas Browne appointed to St. Peter's, 1764.—His difficulties with the Congregational missionaries, 1760.—His resignation of St. Peter's, 1767.

WITH the prospect of peace and the cessation of the terrible border warfare that had caused many to leave their homes in the Mohawk valley and other frontier settlements, there was a desire that the services of the Church should be resumed at Albany and among the Mohawks. The rector of Trinity Church had promised the Bishop of London and the Venerable Society to have an oversight of the Albany mission. Mr. Barclay had kept himself informed of the progress of events and had cheered the hearts of his former parishioners by frequent letters. As soon as he judged it prudent, he selected for the difficult task of reorganizing the work in Albany and Fort Hunter a young man in whom he had great confidence, who was a recent graduate of Yale College, and whose competent learning and charming manners adapted him for the position. In a leter to the Bishop of London written from New York "2d January, 1748–9," Mr. Barclay says:

"I have engaged the bearer hereof, Mr. John Ogilvie, to undertake the mission to Albany and the Mohawk Indians, if your Lordship shall find him duly qualified for Holy Orders." After stating his literary qualifications and Dr. Johnson's knowledge of him, he continues: "I look upon him as the best qualified for the Indian Mission of any person I could have found on account of his speaking the low Dutch language, which I found very useful to me, both on account of its conformity to the Indian in pronunciation as well as the service I was thereby enabled to do to a considerable number of the Dutch inhabitants who are entirely destitute of religious instruction."

Mr. Ogilvie had been educated in the city of New York, which was his home, and entered Yale College in 1744, graduating in 1748. His studies were superintended by Dr. Samuel Johnson, who had a high opinion of him. He went to England in the winter of 1748–9, taking with him Mr. Barclay's letter of commendation and testimonials from the authorities of Yale College, from Dr. Johnson and the clergy of New York. He was received cordially by Dr. Thomas Sherlock, who had recently been translated to London from Salisbury as the successor of the learned Edmund Gibson. He successfully sustained the examinations by the chaplains of the Bishop. The Rev. Dr. Bearcroft, the Secretary of the Propagation Society, and its chief officers, readily agreed that he should be appointed to Albany as soon as he was ordained. The formal mention of this fact is found in the proceedings of the annual meeting in February, 1749–50. Mr. Ogilvie seems to have pursued, as did other American candidates, a short course in theology under the direction of the Bishop of London. His ordination took place at Trinitytide, and on June 30, 1749, he was licensed by the Bishop of London to officiate in the "Plantations," as the American colonies were then called.

His official acts are recorded in a manuscript book, carefully preserved, of forty foolscap sheets, which evidently had once been bound in covers. It is entitled, "A Register of Christenings and Marriages kept by the Rev. John Ogilvie, commencing June y^e^ 9th, 1749." The last entries are in the year 1764, but from a careful examination of the manuscript it is apparent that other leaves followed, extending the record to 1774. Of the earlier years of his ministry at St. Peter's this is the only register. The first record was made in London, when on July 9th, 1749, he baptized at Southwark, "Robert, son of William and Elizabeth Harris." After his arrival in New York, the first entry is the baptism on November 5th, 1749, of "Cornelius, son of Elias and Mary De Grenshe."[1] For a few Sundays he officiated at Norwalk, Conn., where the people "who greatly admired and applauded him as a preacher," were much disappointed that he had accepted the Albany mission and could not become their pastor.[2]

It was while the people of St. Peter's were awaiting their new minister, that Albany was visited by a traveler whose keen observations upon persons and places furnish interesting glimpses of life in the North American colonies in the middle of the last century. Peter Kalm was a well known botanist and a pupil of the celebrated Linnæus, who gave his name to our American laurel.[3] He was afterward professor at the University of Abo in

[1] By the courtesy of the late Mr. Cornelius Comstock, of New York city, in whose custody it then was, the writer made a thorough examination of this valuable document several years since.

[2] History of the Church in Norwalk, Conn., in *The Churchman's Magazine*, 1806, p. 467.

[3] Kalmia latifolia.

Finland. In his "Travels in North America,"[1] there is this description of St. Peter's:

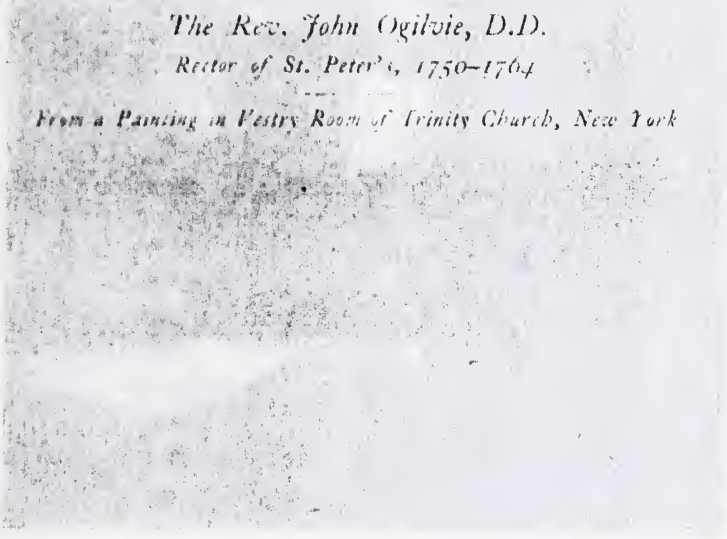
"The English Church is situated on the hill at the west end of the Fort. It is likewise built of stone, but has no steeple. There was no service at this Church at this time, because they had no Minister, and all the people understood Dutch, the garrison excepted."[2]

Mr. Ogilvie went to Albany in the latter part of February, 1750. His first record of any clerical service in that city was the baptism on "February y^e^ 27th, 1750, of Cath'r, negroe slave of Mr. Luc Vinegaard." He did not formally take charge of St. Peter's Church until the following April, according to an entry in the "Church Book:" "The first sermon y^e^ Reverend Mr. John Ogilvie preached in St. Peter's Church in Albany, was on the first day of April, 1750." With his arrival new energy was infused into every portion of his extensive mission. His culture, affability, judgment, varied knowledge and eloquence gave him at once a position in the community of which the memory long lingered in Albany.

Very few repairs had been made upon the Church building since its erection thirty-five years before. With the prospect of larger congregations and an increased revenue, under a rector who was able to add to the Church many who had been indifferent, the time had come for a complete renovation of the edifice. Mr. Ogilvie presided at a meeting of some of the parishioners on May 6, 1751, when a subscription paper was drawn up: "for repairing the English Church in the City of Albany, Building a steeple, purchasing a bell

[1] Travels in North America, by Peter Kalm, Translated by John Reinhold Foster, second edition, 2 vols. London, T. Lowndes, 1772.

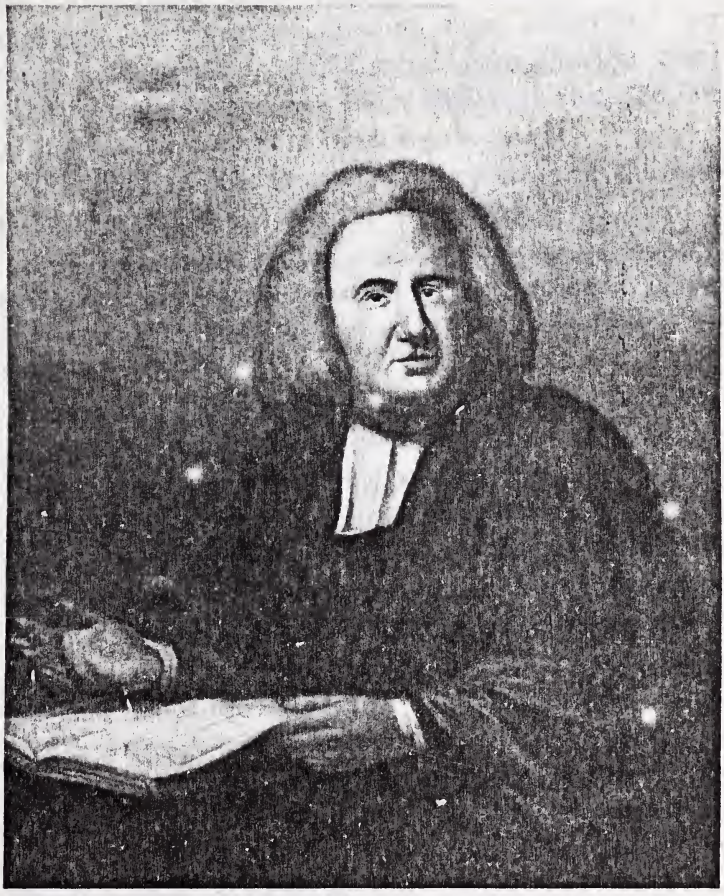
[2] Munsell's Annals, Vol. I, p. 147.



The Rev. John Ogilvie, D.D.

Rector of St. Peter's, 1750–1764

From a Painting in Vestry Room of Trinity Church, New York





and erecting a clock thereon." Mr. Ogilvie headed the list of subscribers with eight pounds, and was followed by Capt. Hubert Marshall with ten pounds, James Stevenson with five pounds. Other members of the parish gave sums ranging from one pound to ten shillings. The whole amount then subscribed was thirty one pounds. The subscription list was circulated throughout the city and a sufficient sum obtained to justify the vestry in ordering the work.

Mr. Ogilvie thus reports the completion of the work to the Society in his letter of June 29th, 1752:

"The Church had been rebuilt in the year preceding with a handsome Steeple and a very good Bell, and that all proper ornaments had been provided, and the public offices of religion are celebrated there with great decency and Order." [1]

It would be interesting to have an accurate picture of the church after its renovation in 1751. None of the missionaries in their letters described either the exterior of the building or its interior arrangement, and nothing can be gathered from the "Church Book," which has only the pew lists for several years. There was found, recently, in the British Museum, a colored drawing of the fort and church, made probably by some officer of the garrison about the middle of the last century. There is also a sketch from memory made in the beginning of the present century, which has appeared in several publications upon old Albany. The church is described by a writer in Munsell's "Historical Collections," in a sketch written in 1859, as

"A blue stone building with a short stone tower, located in State Street at the intersection with Chapel, rather to the west of that line. The main entrance was towards the South and the steps of the stoop

[1] Abs. S. P. G., 1753, p. 47.

were within a few feet of the present curb stone on the South side of State street; there was a doorway opposite the present (1859) residence of Philip Wendell, Esq'r. There was a door leading out to the north but it was seldom used. * * * * There were some sketches made of this building from recollection several years after it was demolished, but the best are imperfect and give but a faint idea of the Church. The altar was located in the east end, and over it was a triplet window. On the sides there were two windows facing the North and two towards the South. The pulpit, reading and clerk's desk, were on the North side between the windows, and the pews so constructed that the Congregation sat facing the pulpit. There was a gallery on the west end, the entrance to it from the south door. The walls were adorned with fine valuable oil paintings, all of scriptural device except one, and that was the coat of arms of Great Britain. These pictures were taken down at the breaking out of the Revolutionary War, and were subsequently destroyed by a fire which occurred in the city in 1797."[1]

A tower graced the gable nearest the fort, a sweet toned bell called the people to worship, and a brass clock told the hour. The bell which was procured from the well known bell founders, Warner & Co., of London, now occupies a place of honor beside the chime in the beautiful memorial tower of the present St. Peter's, and, as it was the first bell in Albany that announced the passage of the Declaration of Independence, so still its high-pitched musical note awakens historic memories in citizens on special festal occasions, civic, national and ecclesiastical. It has this inscription:

"St. Peter's Church in Albany 1751 J. Ogilvie Minister. J. Stevenson E. Collins C. Wardens."

Mr. Ogilvie's efforts in strengthening the parish were ably seconded by the laymen who at this time managed its temporal affairs. From the foundation of the parish the officers of the garrison and men high in

[1] Historical Collections on Albany, JoleMunsell, Vol. 2, pp. 384–5.

the civic and social life of the Province had been both faithful communicants and members of its vestry. The Royal Governors had always attended the services at St. Peter's when in Albany upon official duty. Several of them had been liberal benefactors. Captain Hubert Marshall, Commandant at Fort Frederick, James Stevenson, who was an intimate friend of Sir William Johnson and guardian of several of his children, and whose descendants have been long and honorably connected with the parish, Dr. Richard Shuckburgh, the reputed author of our national air, "Yankee Doodle," and for many years Secretary for Indian Affairs, Henry Holland, distinguished in Albany civic life, Robert Lottridge, Captain Thomas Sharp, Philip Schuyler, afterward the hero of Saratoga, Isaac Fryer, Daniel Hewson, Robert Cartwright and Goldsbrow Banyar, who for nearly fifty years was Deputy Secretary of State for the Province of New York, whose services to the parish are commemorated by a memorial window and a tablet, and who lived to see the second church edifice; these and others, who contributed to make Albany a city conspicuous for its men of ability and character, were at this time members and staunch supporters of the parish.

The Congress of Commissioners from six of the most prominent English colonies was intended to bind more closely the six Indian Nations of New York to the English interest, or, in the picturesque phrase of the Indians, "to renew the covenant chain," and to devise measures for a lasting peace on the frontier with both the French and Indians. It met in the old Court House, or City Hall, on the corner of the present Broadway and Hudson Ave., on Wednesday, June 19,

1754.[1] It was a brilliant episode of Albany life and deserves to be here recorded, as many of those who were members of the Congress were not only patriots but also sincere and influential members of the Church of England. Sir William Johnson, Commissioner for Indian affairs, Benjamin Franklin, Joseph Murray, John Chambers, the Rev. Richard Peters, who were all prominent Churchmen, were active in the proceedings of the Congress. It was a meeting of great importance in colonial history and links itself with St. Peter's, as a sermon was preached in that church on Sunday, June 23, before the Commissioners by the Rev. Richard Peters, then Secretary of the Land Office of Pennsylvania, and a member of the Governor's Council in that province.[2]

The wise and patriotic action of the Congress is a part of American history; but its well directed efforts could not avert the war which was finally to decide the supremacy of the Latin or Anglo Saxon on this continent.

Hostilities began in 1755, and again Albany assumed the aspects of a military camp. Mr. Ogilvie's work was largely increased by the presence of the troops in the city. He ministered to the soldiers, gave them good food, good advice, and often supplied them with luxuries and necessities. There are many marriages of soldiers

[1] For an account of the Congress see Documentary History of New York, II. pp. 545–618.

[2] A copy of this sermon was requested for publication by the Commissioners. Doc. Hist. N. Y. II. pp. 563. No bibliography of the period mentions it and it probably never was printed. The Rev. Richard Peters filled many honorable and useful positions in the province of Pennsylvania. He was assistant to the Rev. Dr. Cummings of Christ Church, Philadelphia, 1735–1736, and Rector of Christ Church, 1762–1775. He died in his seventy-second year on July 10, 1776.

recorded in the church register, and before each campaign of the war a large number of children of the soldiers were baptised. He was also the consoler of the widow and orphan, for many of the troops died in battle and in the weary journey through the woods to the seat of war.

Previous to 1756 the burials of members of the parish had been in the small plot surrounding the church, or, after the English custom, for the more honored dead, within the precincts of the church. With the increase of demands upon the limited space, partly owing to the large number of soldiers whom friends wished to be buried in Church ground, there was a necessity for a new burial ground. An accessible vacant plot adjoined the fort on the north. The city held the fee of it. Mr. Ogilvie was popular; the wardens and vestrymen were men of weight in civil affairs, and it was known that the Corporation were favorable to their petition. At the meeting of the Common Council on July 10, 1756, the formal petition from the authorities of St. Peter's was read and granted and the Mayor[1] was ordered to execute a deed in fee for the plot.[2]

The first mention of this burying ground is found in the entries for 1756 when there was paid to George Browne for the men working at "a Trench about y^e^ burying ground," the price of fifty-five quarts of beer, "eighteen shillings and four pence."

During the stirring scenes of the war, Mr. Ogilvie calmly went on with his appointed duties. He says in the letter published in the abstract for 1757:

[1] Hans Hansen, 1731–1732, 1754–1756.
[2] See note for formal action of the Council.

"That his endeavours have not been unsuccessful, many of the Mohawks of both castles appearing to have a serious and habitual sense of Religion; when at home they regularly attend Divine Worship and participate frequently of the Lord's Supper, and though out upon the Hunt several of them came 60 miles to communicate upon Christmas Day 1755; in that year he had baptised at Albany 49 white and 20 black children, and in the Mohawks' country 30 white and 18 Indian children, and admitted 4 adult Indians to the Communion, who gave a very good account of the Christian faith, and the number of such Indian communicants amounts to 50. In the first six months of the year 1756, Mr. Ogilvie had baptised 16 white and 6 negroe children, and 2 adult negroes at Albany, and in the Mohawks' Country, 18 white and 9 more Indian children, two of them the children of the famous Indian Half King who distinguished himself so much in the famous fatal expedition under General Braddock when twelve principal men of the Mohawks fell in the Battle, six of whom were regular communicants of the Church; and while they were in the Field, good old Abraham (one of the sachems formerly mentioned) performed Divine Service morning and evening to them. The Half Indian King with his relations and family are now settled among the Mohawks to the number of 40 persons, some of them Christians and most of them well disposed to the Christian Religion; also early in the Spring about 140 of those poor people that inhabited the frontiers of New Jersey came up to the Mohawk country for protection, and Mr. Ogilvie promises to use his best endeavors to instruct them who seemed to be almost entirely ignorant of religion; he adds that Paulus the Indian schoolmaster at the upper Mohawk castle is diligent in his office and teaches above 40 children every day, and several of them begin to read, and some to write, and the Mohawks of the lower castle have signified their desire to have a school master for their children, and the Society hath empowered Mr. Ogilvie to appoint the most proper person among them that will undertake it to that service. The six united nations seem to be in good temper notwithstanding the craft and intrigues of the French, who by their Priests are extremely busy in this critical juncture of affairs; and Mr. Ogilvie pleases himself with the prospect of seeing an effectual door opened to introduce missionaries into their castles after the present unhappy disturbances are ended; as nothing will conduce more, nor, in truth, so much to make

them our firm friends as our uniting them to us by the Sacred Bands of the Christian Religion, and may God grant a blessing through Christ to the pious endeavours of the Society of this Head. [1]

In the next year of the war, emboldened by their successes, the French and the Indians in their employ ventured into the Mohawk valley, and, by fire and sword, created wide spread alarm and havoc. It was with the utmost difficulty that the peaceful work of the Church could be accomplished, but Mr. Ogilvie did not falter or hesitate. He writes on June 25th, 1757

"That the Indian affairs in general had taken a more unfavorable turn by the loss of our important trading House and Garrison at Oswego,[2] which was the key into the Indian country, and the Trade carried on there was the chief means of supporting our Interest not only among the Six Nations and their allies but also among those numerous Tribes upon the Great Lakes with whom we had contracted an acquaintance by means of the Oswego Trade; however, notwithstanding the Danger and the many other discouraging circumstances, Mr. Ogilvie hath continued to visit the Mohawks; he was there the whole month of August last and returned in September to officiate at Albany which was then full of people, the Garrison being very numerous without oen chaplain to perform Divien service to them. Wherefore the Earl of Loudon [3] observing Mr. Ogilvie's great pains in the performance of his duty was pleased to confer upon him the chaplainship to one of the Royal American Regiments. In the beginning of January Mr. Ogilvie went up again to the Mohawks and continued among them until March, proceeding in his usual method of instruction; But alas! bad example of which they see abundantly too much, the excessive use of strong drink and their excursions at the time take off their attention to Religion. The castles were visited last winter with a severe Fever which carried off a considerable number of the principal Indians both men and women with a great many children, and this has very much thinned their number, and occasioned the return of the

[1] Abstract 1757, pp. 46, et seq.

[2] On August 14, 1756, it was taken by the forces under Baron Montcalm.

[3] He had been appointed Commander-in-chief of the Forces in America in the fall of 1756.

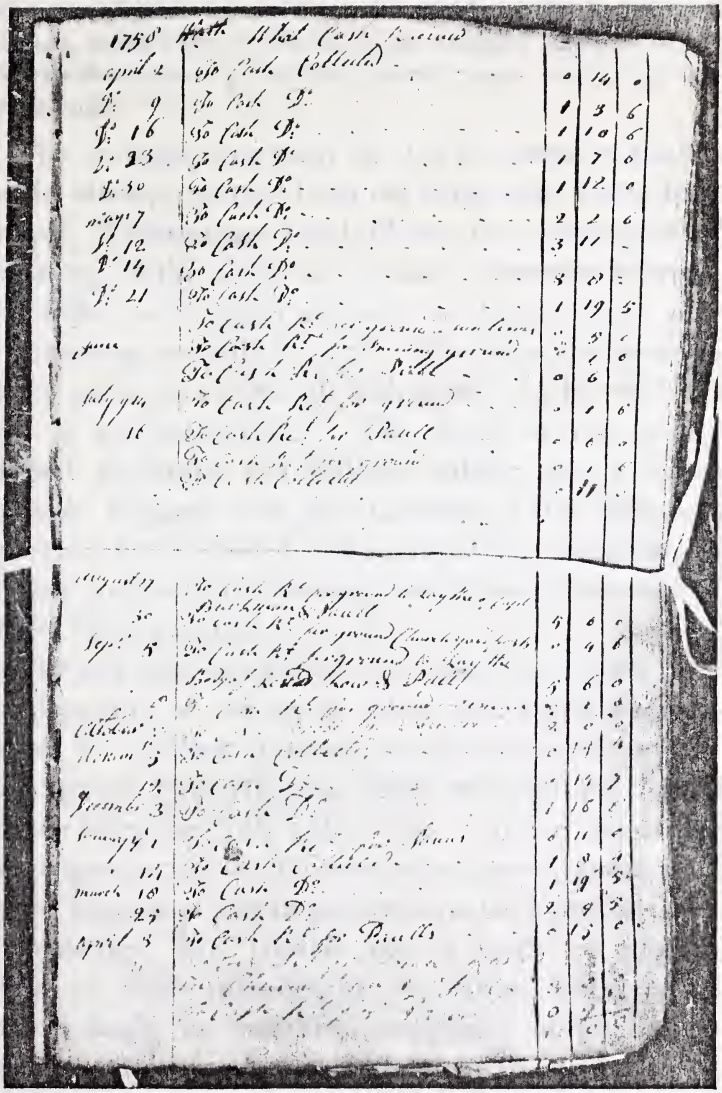
half Indian King mentioned to be settled among the Mohawks in the last year's abstract of the Society, together with those who accompanied him, to their former habitations on the Delaware. In the preceding year Mr. Ogilvie had baptised 25 white and 16 Indian children in that part of his mission; and at Albany where he has three services in the Church every Lord's Day that all Ranks of people may have the benefit of Divine Public Worship. On Christmas Day he administered the communion to 70 persons, and on Easter Sunday to 60, and he had baptised 89 white and 10 negroe children in that city within the compass of the preceding year."[1]

The terrors excited by the war and the sufferings of the settlers in the Mohawk Country are graphically told by Mr. Ogilvie, who writes on May 2nd, 1758

"That his duty is large at Albany, and he trusts not without good effect, that he had administered the Holy Sacrament of the Lord's Supper to ninety persons at Christmas, and to sixty at Easter preceding and had baptised there seventy-six white and seven negroe children, and an adult negroe man and his wife after previous instruction, and had since admitted them to the Holy Communion. He wishes he could give a better account of his late services among the Indians, but at that time the Mohock's River was the scene of all the horrors of war with the continued circumstances of the most horrid cruelty, notwithstanding which he had visited them and staid two months among them in the winter, and preached to the Garrison at the German Flats, and preached and administered the Holy Communion at Canajoharie, the town of the Mohocks, and did himself the office of Schoolmaster during his stay amongst them; and while he was there, the French and Frenchified Indians came down upon the settlements and burnt their houses and captivated the families; but even in this melancholy situation he had baptized sixteen Indian children; and the Rev. Mr. Oël, his assistant, had baptized thirty, who writes in his letter of February 8, 1758, that he lives in continual fear of the cruelty of the Indians which had prevented him doing so much good as he could wish, but he was with Mr. Ogilvie, and had the pleasure to hear him catechise the children at the Church of the Mohocks and administer the Holy Sacrament of the Lord's Supper to the Adult Mohocks in the Indian Tongue. Mr. Ogilvie concludes his letter that

[1] Abstract 1758, pp. 43 et seq.

Page of the "Church Book"
Containing Entry of Lord Howe's Burial under date
September 5, 1758





the Troops were then taking the Field, and as the Mohock Indians were going out with them, and there was no chaplain to Six Regiments of Regulars, except a Deputy Chaplain to the Highland Regiment he had taken the Resolution to go with them which he hoped would be approved by the Society."[1]

The summer campaign of 1758 opened tragically. In the attempt to wrest from the French the strong fortress of Ticonderoga, Lord Howe, the commander of one wing of the army, and a man universally beloved, was killed in a slight skirmish at Trout Brook near Ticonderoga, on July 6, 1758. With him, the historian of the war says, expired all enthusiasm, for he was "the soul of the expedition." The death of the accomplished nobleman and brilliant soldier sent a shock through England and the Colonies. His body was conveyed by his friend, the young Philip Schuyler, to Albany, and, with due honor, buried beneath the chancel of St. Peter's church.[2]

The new year was passed in a round of duties until the departure of the army, when Mr. Ogilvie accompanied Sir William Johnson on the successful expedition against Fort Niagara, which was captured by the British troops on July 25th, 1759. At the end of the campaign of 1759, in which the colonists were encouraged by the capture of the important forts at Frontenac and Ticonderoga, Mr. Ogilvie was at work in Albany. Many of those wounded in the various engagements were brought to that city, temporary hospitals were established in several houses offered by the sympathizing inhabitants, and in the large barns of estates like the

[1] Abstract S. P. G., 1759, pp. 61, et seq.

[2] See appendix for monograph "*The Burial Place of Lord Howe.*"

Schuylers' and Van Rensselaers.' There are many entries in the register of burials of soldiers in the new burying ground.

The increase of his duties in the field of war, and his ministrations to Indians and white settlers in northern and western New York, seemed only to add to the efficiency with which the work of St. Peter's parish went on. In the Abstract for 1760 it is said:

"And when it shall please God to restore to this colony, the blessing of peace, the Society are in great hopes this truly christian design (the education of Mohawk children and aid from the State for it) may be brought to effectually bear by these means, which under God will much contribute to breeding up those poor children in sobriety and diminish in some degree at least if not totally eradicate that strong propensity to immoderate drinking so very remarkable in their Parents, and of which the baneful effects are so visible among them, since according to the letter of the Rev. Mr. Ogilvie, their missionary from the Society, from September, 1758, there died fifty-five persons in the Mohawk castle, and more were dying, chiefly owing to their excessive drinking of spirituous liquors. Mr. Ogilvie was then among them and catechised the children daily, and frequently called them and their Parents together for Divine Worship, but found his congregation much diminished. However, he had baptised twenty white and ten Indian children and had administered the Holy Communion to thirty-six Persons of whom fifteen were Indians, and the Church of Albany, the other part of Mr. Ogilvie's cure, he writes is in much the same state as usual, he continues to catechise the young people there, and celebrated the sacrament of the Lord's Supper with sixty persons on Christmas Day, and there had been baptised by himself and the Dutch minister[1] ninety-four white and ten negroe children and three adult negroes after proper instruction from the 25th day of May, 1758, the date of his preceding Letter, to the 25th day of February, 1759."

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[1] Theodorus Frelinghuysen was pastor of the Dutch Church from 1746 to 1759, when he sailed for England and never returned. He was an excellent scholar and much beloved by his people.

Besides giving the facts regarding his work in Albany and the Mohawk Valley, Mr. Ogilvie adds in his letters during 1760 interesting details of work done among the Indians of other tribes than the Mohawks. He was, probably, the first clergyman of the Church to officiate in any part of Western New York. The Abstract for 1761 reads thus:

"The Rev. Mr. Ogilvie the Society's missionary at Albany and to the neighboring Indians acquaints the Society by his letter dated Albany February 1st, 1760 that his duty to the Indians had been entirely compatible hitherto with his Chaplainship in the army the preceding summer; when he attended the Royal American Regiment upon the expedition to Niagara there being no chaplain on that Department though three regular Regiments and the Provincial one of New York were in it. All the Mohawks and almost all the Six Indian Nations (or rather Tribes) were upon that service; and Mr. Ogilvie constantly officiated to the Mohawks and Oneidas, who regularly attended Divine Service, and he gave them proper instructions and exhortations and hoped he had contributed in some measure to keep up decency and good order among them. The Oneidas, as they had notice of his coming, met him at the Lake near their castle and brought ten children to be baptised by him, with a young woman who had been previously instructed in the principles of christianity, and Mr. Ogilvie baptised them before a great crowd of spectators, who were pleased with the attention and solemn behaviour of the Indians on that solemn occasion. During the campaign, Mr. Ogilvie had opportunities of conversing with some of every one of the Six Nation Confederacy and their dependants, and he found some of every nation who had been instructed by the Priests of Canada in the Roman Religion, and appeared extremely tenacious of their ceremonies and peculiarities, and he is informed from good authority that there is no nation bordering on the Five Great Lakes or the Banks of the Ohio, the Mississippi, and all the way to Louisiana, but what are supplied with Priests and schoolmasters and have decent places of Divine worship with every splendid utensil of their Religion. In the Fort of Niagara there is a handsome chapel and a Priest of the order of St. Francis performed the service of the Roman Church therein with great ceremony and Parade; and had instructions to receive the Indians with great hospitality and had a par-

ticular allowance for that purpose. Mr. Ogilvie during his stay there performed Divine Service in that Chapel, according to the Liturgy of the Church of England, but he expresses his fears that it has not been used for that purpose from the time of his departure thence, which will not give the Indians the most favorable impressions of our religion, and they are not, he says, wanting to make very pertinent reflections on such occasions. In a subsequent letter dated Albany, May the 20th, 1760, he writes, that since the date of his preceding one he had spent two months among the Indians, and he had baptised in that branch of his Mission from the 29th of February, 1759, to the 29th of February, 1760, 20 white and 13 Indian children and 2 adults and admitted 4 Indians, young women, to the Holy Communion after a careful instruction of them in the Christian Faith. And in the City of Albany and township of Schenectady he had baptised 104 white and 15 black children in the same space of time, and admitted six catechumens who upon examination gave him a very satisfactory account of their faith, to the Sacrament of the Lord's Supper. By a third letter dated Oswego August the 9th, 1760, he informs the Society that he set out from Albany on the 24th of June for Oswego but tarried at Fort Hunter two or three days in his way, and preached twice and baptised seven white and Indian children there; and General Amherst on his arrival at Oneida Lake where a considerable number of Indians now joined them, expressed great pleasure at the Decency with which the service of the Church had been performed by a grave Indian Sachem, and by the General's direction Mr. Ogilvie went to Oneida town where (he having sent a Mohawk before) he found a large congregation ready to receive him, and six adults presented themselves to be examined for baptism who all of them gave a very satisfactory account of the Christian Faith and appeared to have a serious sense of Religion, and therefore Mr. Ogilvie baptised them, and immediately afterwards joined them in marriage (they being three principal men of the Oneida Nation with their three women who had lived together many years after the Indian custom) and besides these, Mr. Ogilvie baptised fourteen children and married nine couple. He expresses his great satisfaction in that day's services and his hearty wishes that by our successes in those parts a more effective Door may be opened for the propagation of the Gospel among the Indians, whom he

attends and reads Prayers to on Week-Days as often as the duties of the Camp will admit, and the General constantly gives public orders for Divine Service among them on the Lord's Day." [1]

These letters are the last written by Mr. Ogilvie while actively in charge at Albany and among the Mohawks. The value of his services as chaplain had been so highly appreciated that the General, Sir Jeffrey Amherst, not only requested and urged, but commanded him to accompany the army of occupation to Canada. Montreal had been surrendered on September 8th, 1760, and General Gage had been appointed as its military governor. Here were to be the headquarters of the army, and Mr. Ogilvie was the first clergyman of the Church of England stationed in Canada.

During Mr. Ogilvie's absence with the army he had made a temporary arrangement for the continuance of the services both at Albany and Fort Hunter, which is thus mentioned in the Society's Abstract for 1762:

"The Rev. Mr. Ogilvie, the Society's Missionary at Albany and to the Mohock Indians, in his letter dated October 14th, 1760, informs the Society that he is obliged to return to Montreal for the winter season by express orders from Sir Jeffrey Amherst, who directed him to procure some proper clergyman to supply his place at Albany, to whom Mr. Ogilvie agrees to give the Society's allowance during his absence, which he hopes they will approve of. And it appears by a joint letter from Dr. Johnson, Dr. Barclay and Mr. Auchmuty, that Mr. Brown, Chaplain to a Regiment under his excellency, supplied Mr. Ogilvie's cure from the Sunday before St. Thomas Day, 1760, to November, 1761, when Mr. Brown, himself, was ordered on an expedition." [2]

The Abstract of the Society for 1763 says:

"By a letter from the Church Wardens and Vestry of St. Peter's Church in Albany, dated June 17, 1762, it appears since Mr. Ogilvie's

[1] Abstract S. P. G., 1761, p. 49.
[2] Abstract S. P. G., 1762, p. 52.

absence on his Majesty's service, Mr. Brown, Chaplain to a regiment under Sir Jeffrey Amherst, officiated in Mr. Ogilvie's place, till he was himself obliged to embark with the troops for Martinico, but that Mr. Brown is returned to Albany, and performs Divine service there to the satisfaction of the whole Congregation. Mr. Brown supplements this account by a letter dated Sept. 2d, 1762, in which he assures the Society that he will punctually perform the duty of that mission till he has orders to leave it. The last half year he has baptised at Albany 69 children and married 35 couple. Baptised at the Mohock Castle 9 children and married 4 couple. The duty at the Mohock Castle Mr. Brown finds very difficult for want of a proper knowledge of their Language. But hopes by the blessing of God and a particular application to surmount that difficulty."[1]

The happy ending of the long and tedious war by the signing of the treaty of peace at Paris, on Feb. 10th, 1763, gave a new incentive to activity in the work of the parish. Many persons were coming from the older settlements to the new country made habitable by the reduction of Canada and the success of the English arms. Some families settled in Albany. The register records a large number of official acts telling plainly of the growth of the parish.

Letters to the Society from the Rev. Dr. Barclay, rector of Trinity Church, New York City, dated Dec. 3rd, 1762, and June 22nd, 1763, with certificates from the Church Wardens of St. Peter's show

"That the Rev. Mr. Brown of Albany has performed the duty of that mission from May 15th, 1762, to May 15th, 1763, in the absence of the Rev. Mr. Ogilvie, to the entire satisfaction of the congregation. In consequence of which the Society hath given him leave to draw for the whole of Mr. Ogilvie's salary to that time. The Society have since received a letter from Mr. Ogilvie dated July 29th, 1763, giving a very circumstantial account of the State of Religion in the Island of Montreal, Canada; which the Society will take into consideration when the busi-

[1] Abstract S. P. G., 1763, p. 64.

ness of appointing missionaries to Canada shall come before them. In the mean time as they learn that Mr. Ogilvie cannot return to Albany, they will supply the mission in the best manner that they are able."[1]

Mr. Ogilvie seems to have received no salary from the parish, excepting an annual allowance for fire wood of twelve pounds.

He received a stipend of fifty pounds from the Society as missionary, and probably a salary of the same amount as chaplain to the garrison at Fort Frederick. He received and disbursed the "fees of the register," as the amounts paid for the recording of marriages, baptisms, and burials were called. From them sometimes were paid the clerk's salary of eight pounds, and the sexton's of four, and the alms given to the poor. Many entries like these are found in the Church Book:

Mr. Ogilvie had for a poor woman,	0.6.0
Cash to Nathaniel Plat being sick,	0.4.0
Poor woman at y^{e} Block House,	0.0.9
For two loaves of bread for a man in prison,	0.0.8

The yearly balance of the fees was paid to the wardens, who duly entered a receipt in the Church Book. The expenses for the care of the church, firewood, candles, bread and wine for the Holy Communion, the washing of surplices and the altar linen, and for all other incidental parish purposes were managed carefully and the treasury was never overdrawn. During Mr. Ogilvie's incumbency the income of the parish had been increased largely. The forty pews in the church were all rented, yielding a revenue of fifteen pounds a year. The collections, made at the church door by the wardens, after the then prevailing English custom, swelled the yearly receipts to twenty-five pounds.[2]

[1] Abstract S. P. G., 1764, p. 79.

[2] See appendix for a sketch of Dr. Ogilvie.

His ten years pastorate is a brilliant chapter in the history of the parish. He had done with prudence and energy a work that advanced in every way the Church in the Province of New York. His pioneer labors with the army at Montreal, which prepared the way for the permanent establishment of the Church of England in Canada, have an historic value which has never been recognized.

Mr. Brown's first official act in the parish was the baptism of two children on Christmas Day, 1760. Some one has put in the margin this rather curious comment: "Have a new Parson." He was acceptable to the congregation and while without the gracious courtesy and ready tact of Mr. Ogilvie, was a painstaking and careful pastor. The abstract for 1765 says:

"The Rev. Mr. Thomas Brown who has for some years past had the care of Albany and the Mohawk Indians in the absence of the Rev. Mr. Ogilvie, is now appointed to that mission upon the petition and recommendation of the congregation of St. Peter's Church in Albany, who have already had some years experience of his diligence in the discharge of his duty." [1]

Three letters of Mr. Brown are found in the correspondence of that friend of the Indians and generous supporter of the Church of England, Sir Wm. Johnson. They show that Mr. Brown was deeply interested in his Mohawk congregation and the work in the Mohawk valley. The first letter, however, written on March 27, probably in 1761, excuses his failure to keep his appointment at Fort Hunter for the following Sunday, as he was "so much out of order," that he was "incapable of taking so long a journey."

[1] Abstract S. P. G. 1765, p. 70.

The efforts of missionaries from New England to Christianize the Oneidas and other tribes of the Five Nations under the auspices of the Society incorporated by Cromwell and Parliament in 1661, for the propagation of the Gospel among the Indians, and "The Society in Scotland for propagating Christian knowledge," incorporated by Queen Anne in 1709, made this period an anxious one for those who were laboring among the Five Nations according to the system of the Church of England. The Government had allowed the "Venerable Society" to assume all the pecuniary responsibility for the religious care of the friendly tribes, with the exception of building the fort at the lower castle of the Mohawks and maintaining there a small garrison. After the failure of Mr. Andrews, the means of the Society never had allowed the residence of a missionary among the Indians and the charge of the Mohawks became an important part of the duty of the minister stationed at Albany. That the work was done under great disadvantages, was evident. It was the good influence of sachems like Abraham, the effort to enrich for the Indians the beauty of the English service even in those days of cold formality, the high personal character of the missionaries and the strong hand of authority in the person of Sir Wm. Johnson, whom the Indians both feared and loved, that made it in any degree successful.

When families from New England began to settle in the Mohawk valley and the fertile country to the west of the Mohawk river, they brought with them Congregational ministers and the method of public worship to which they had been accustomed in their former homes. Some of these ministers, like the Rev. Samuel Kirt-

land, to whose school among the Oneidas is due the establishment of Hamilton College, were men of rare devotion and good sense. It was their intention and desire to minister only to those of like faith and order with themselves, and, without controversy, to instruct in the fundamental doctrines of Christianity those Indians not yet brought under any religious influence, except that of the Jesuit fathers from Canada.

To good Mr. Oël, whose labors for many years were given to the Mohawks, the coming of these Congregational missionaries and teachers was a sore grief and caused him to be alarmed for the safety of the work. On February 8th, 1762, he wrote a letter to Sir William Johnson expressing his apprehension of the designs of "the Bostoniers," who intended educating at Lebanon, Conn., in the Indian School of Dr. Wheelock, carefully chosen Indian boys who might in time become teachers among the various tribes. He feared that this course might bring in "their Presbyterian Church." His anxiety was largely without cause, for there was no intention of interfering with the work of the Church of England among the Mohawks.[1]

The plan of Dr. Eleazar Wheelock for settling at Fort Hunter a schoolmaster from his Indian school met with determined opposition. Dr. Wheelock, in a letter to Sir Wm. Johnson, dated at "Lebanon, 4th July, 1766," says: "I would also propose to your Excellency whether it will be best for Hezekiah (Calvin) to take the school which Joseph Woolley left at Onohoquagee, as I hear that Mr. Brown determines to defeat his design of settling at Fort Hunter."[2]

[1] Doc. Hist. N. Y. Vol. IV, pp. 307, 308.
[2] Doc. Hist. N. Y. Vol. IV, p. 367.

Dispute and controversy between the missionaries of the Congregational order and those of the Church of England could be avoided only by real Christian charity and mutual forbearance. A partial account of such an unfortunate controversy is found in a letter to Mr. Brown from Rev. Theophilus Chamberlain who was Congregationally ordained at Lebanon, Conn., April 24th, 1765, and was for several years a missionary among the Six Nations. It is dated "October 10th, 1766." Mr. Chamberlain says

"A report has lately been handed about here that you, Rev'd Sir, at the late Meeting at Johnston Hall, christend several children in the presence of his Honour, the Governor, the Honorable Sir Wm. Johnson, many other Gentlemen and a Number of Indians of several Tribes who had been before christened by Missionaries of the Presbyterian order. I acknowledge, Revd. Sir, that the Fact mentioned in their Report is too notoriously conterary to the Practices of Christians of every Denomination to gain Credit among any but Indians and the most ignorant and crudilous Part of the white People. Confident therefore that this Report is entirely Groundless I have thought it imprudent to apply to any Gentleman to have it refuted, but to yourself who will, I doubt not, readily give so full and ample refutations of it from under your own hand that I may for the futer be able to put to shame all who would thereby asperse your character or bring into Contempt and Neglect amongst those ignorant Heathen the whole Christian system." [1]

Mr. Brown's reply is not preserved, but its nature can be inferred from these extracts from a letter written to Sir Wm. Johnson, by Mr. Chamberlain from "Canajoharie, 29th Decb'r 1766.[2]

"I am surprised that the Rev. Brown should suspect that by privately informing him of what he was said to have done I intended to intimate the misconduct of those in whose presence it was said he did it. * * * I treated this Report, or at least aimed to, like what was false and only wrote Mr. Brown for his authority to say it was false. I gave greater latitude to some expressions than I should otherwise that Mr. Brown might give me a direct answer which would stop the mouths of those

[1] Doc. Hist. N. Y. Vol. IV, p. 367.
[2] Doc. Hist. N. Y. Vol. IV, p. 369.

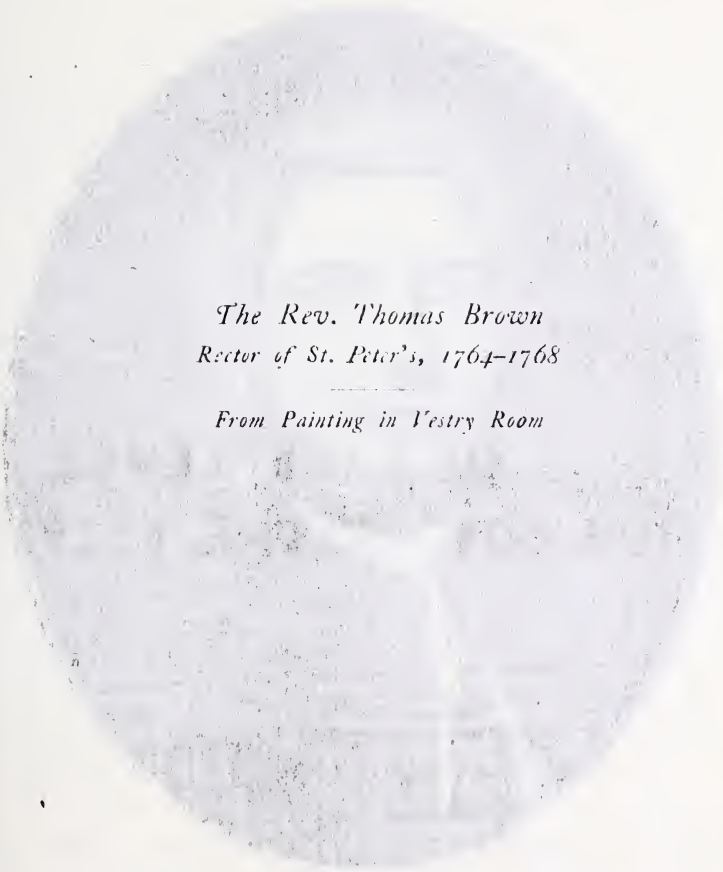
who can see nothing significant in arguing what men will do from their Character, but never once supposed the Rev'd Gentleman would make so great an affair of it as to have answerd me as he has in a manner which gives me the greatest pain. I mentioned the presence of his Excellency, the Governor, the Hon'ble Sir Wm. Johnson and other Gentlemen and the Indians with no other view than to give the Report the airs with which I several times heard it told, not suspecting that the letter would be proposed to any one as what was designed to fault the conduct of my Rulers, for to this I don't give myself a License in any case but especially should not with your Honour to whom I am so much indebted."[1]

There is some doubt whether the rumor Mr. Chamberlain heard was true or false. The validity of lay baptism was hardly a question that was especially prominent in the Church at that time. From expressions in these extracts Mr. Brown would seem to have ignored the accusation entirely and dwelt in his reply upon the disrespect shown to those in authority. There is no other notice of the matter in any of the correspondence of the period. Mr. Brown continued his regular duties without any further disturbance. He had under his care in Albany an Indian boy, the ward of Gen. Johnson, and in a letter written September 13th, 1766, says:

"I have the honour of yrs of the 10th instant pr Master Peter, wherein I find no particular instructions in regard to his schooling, conclude therefore that you leave him to me on that head. Depend upon it I will take the same care of him in every respect as my own child."[2]

In 1767 there were some differences between the minister and the people of St. Peter's Church, of which the details are not known. Mr. Brown resigned his position, and went to Maryland, where he became curate in Dorchester Parish. He died as rector of St. Luke's Parish, Queen Anne County, in 1784.[3]

[1] Doc. Hist. N. Y. Vol. IV, pp. 371–2.
[2] Doc. Hist. Vol. IV, p. 368.
[3] For a sketch of Mr. Brown see appendix.



The Rev. Thomas Brown
Rector of St. Peter's, 1764–1768

From Painting in Vestry Room



CHAPTER VI

END OF THE COLONIAL PERIOD

MEMORIAL of St. Peter's Vestry to the Venerable Society, 1767. —Appointment of the Rev. Harry Munro, 1768.—Method of his support, 1768.—Incorporation of the Parish, 1769.—The Mohawk Mission, 1768–1770.—Memorial of Dr. Inglis upon Indian Missions, 1770.—Appointment of the Rev. John Stuart to the Mohawk Mission, 1770.—Repairs made upon the church building, 1770.—Growth of the Parish under Mr. Munro, 1770–1775.—The beginning of the Revolution, 1775.—Mr. Munro's escape from gaol to the British lines, 1777. —Suspension of Services, 1777–1787.

THE resignation of Mr. Brown, the disordered state of the parish, and the withdrawal of many devout worshippers, required prompt and vigorous action on the part of the wardens and vestryman. They united in sending a clear and strong statement of their needs to the "Venerable Society." It was drafted by a young lawyer of Albany, a firm and consistent Churchman, Peter Van Schaack, afterward a well known jurist of the state of New York. Apart from the record books it is the earliest document now extant concerning the history of the parish. After mentioning the founding of the parish, and the fact that the congregation had been always small, the Vestry consider the method for increasing the number and influence of the congregation. They think that the clergymen sent to such missions should be men of "considerable abilities, conciliatory temper and exemplary lives," men like "the pious and excellent Dr. Barclay and Dr. Ogilive" who gave

strength to the parish. They request the continuance of the Society's aid, mention the debt incurred for building the steeple, and state that by "the prevalence of the English language" they expect many of "the most considerable inhabitants" to become members of the congregation. They request the speedy appointment of "some respectable clergyman as their missionary," which would be especially timely, as there was then "no Presbyterian minister in Albany, by which means many members of that Congregation would probably come to the Church."

This strong appeal was speedily answered by the selection of the Rev. Harry Munro as missionary at Albany and among the Mohawks. He was then in charge of the newly erected mission in the manor of Philipsburgh, (now Yonkers,) where Col. Frederick Philipse had built a stone church, "handsome and commodious."[1]

Mr. Munro came with a high reputation for energy, devotion and ability and his arrival in Albany in the Spring of 1768 was hailed as the beginning of a better day for the parish which had been torn and rent by controversy. He was in the full maturity of his powers; in person large and well formed, of pleasant address and manners. He was an excellent preacher and a pastor of untiring devotion.

The parish register during Mr. Munro's incumbency is a vellum-bound octavo volume. It was kept carefully and accurately in a bold clear hand by Mr. Munro himself. In addition to its record of official acts it has many items of interest and value concerning the corpo-

[1] Bolton's Church in Westchester County. pp. 498-503.

rate life of St. Peter's one hundred and thirty years ago. After an absence from the church archives of seventy five years, it was found among Dr. Munro's private papers in 1851, and restored to the Wardens and Vestry by Dr. Munro's great grandson, Mr. Edward F. De Lancey of New York City. Mr. Munro was the first clergyman of St. Peter's who received a stated annual salary from the parish. The bond prefixed to the subscription list and the names of the subscribers and their families were inserted by Mr. Munro in the register, and from them we can obtain a clear idea both of the financial ability of the churchmen of Albany at that period and of their readiness to maintain properly the services of the Church. There were sixty-one subscribers and one hundred and thirty-six individuals. The whole amount of the subscription was forty-two pounds and three shillings. The Venerable Society allowed to Mr. Munro a salary of fifty pounds for his work at Albany and among the Mohawks. He built for himself, on the brow of the hill, just south of the old Capitol, a handsome house which was surrounded by three acres of well cultivated grounds.

In his conduct of the parish, Mr. Munro had to exercise great tact, moderation and discretion. A statement of the condition of the parish, made by him soon after entering upon the rectorship, says that there were then: "attendants 156; communicants 44; of which 30 were gained by him, or joined the church since his appointment, and he had all the rest to reconcile or bring back, his predecessor having but three communicants when he last administered." Mr. Munro made a careful list of the communicants of the parish, which is the earliest now extant.

He was not willing to admit any one to the Holy Communion without due preparation, although many became communicants who could not be confirmed, because the English government refused to sanction the sending of a bishop to the American colonies. Many who might have been earnest communicants deprived themselves of the Sacrament, because they were unwilling to come without confirmation. This will explain in part the small number of communicants in missions and parishes where there were a large number of families and much zeal and interest in parochial life. Mr. Munro's watchful care in the admission of new communicants, and his regard to their proper preparation is shown in the entry in the register:

"July 14th, 1769.	This day have given to Mary Dorin, Lewis's Catechism and an answer to all excuses for not coming to the Sacrament."

His records show that he had revived the energies of the parish. The number of communicants increased at each celebration, many children were brought for Holy Baptism, the catechetical lectures were resumed, and a class of negroes, whose names are inserted in the register, came under his constant instruction. The Abstract of the Propagation Society for 1769 tells what he had been able to accomplish within a few months:

"The Rev. Mr. Munro, lately appointed missionary at Albany, returns the Society thanks for that appointment in a letter of May 2, 1768. He arrived there just before last Easter and begs leave to assure the Society that he will do everything in his power to deserve the good opinion they have conceived of him. He observes that Albany was the communication from New York to Canada, and the metropolis of a very extensive and flourishing country, whither some hundreds of families annually come to settle, which gives him hope of adding many to the church. Upon his arrival at Albany he found the

church in a poor condition; a scattered congregation reduced to a small number. He has endeavoured to bring back the people, and reconcile them to their former persuasion by frequent visiting and by friendly conversation, and in this he has labored with success. In a second letter of the 12th of July, 1768, he writes of the quiet and easy state of his congregation, who attend divine service on Sundays very regularly and decently. His communicants were increased to twenty-five, to whom he had administered the Sacrament on Whitsunday. He has buried two corpses and married one couple, baptised nine white and four black children and twelve black adults. To the former he reads prayers constantly on Fridays and spends an hour in instructing them; the latter he catechises after Evening Prayer on Sundays. He offers it as his opinion that Albany ought to have a resident clergyman constantly performing his ministerial office there, and the Society are so sensible of the necessity of it that they intend to appoint a missionary for the Mohawk Indians as soon as a proper person can be procured." [1]

Early in his rectorship Mr. Munro took steps to secure a parsonage. A suitable plot of ground was then in the gift of the city, and for this the parish presented the following petition to the Common Council at its meeting held on Monday, the 11th of July, 1768:

"To the Worshipful Mayor, Recorder and Commonalty of the city of Albany in Common Council convened, the petition of the Minister, Church Wardens and Vestry of St. Peter's Church in this city

Humbly sheweth

That your petitioners intend when their circumstances will permit, to erect a parsonage House for their minister and would willingly, in season, procure as proper and commodious a situation for that purpose as they can, and if possible, of such extent and bigness as to afford a small spot for a Glebe, and having fixed in their own mind upon a piece of ground belonging to this Board, that in some measure may be answerable for the intended design,

[1] Abstract S. P. G., 1769, pp. 25–27.

being the vacancy situated between the Free Mason's Building[1] and the street leading down past the Hospital in rear adjoining to the Burial Place of said church. May it therefore please the Gentlemen of this Board to grant unto your Petitioners the said piece of ground for the use aforesaid — and your petitioners as in duty bound will ever pray, etc.

Harry Munro
Min'r
Christopher Hegerman
Daniel Heuson, Jun.
John Barckley
Will'm Benson
Isaac Fryer." [2]

It does not appear from the Common Council minutes what action was taken upon the petition. It is probable that, while awaiting a favorable reply, Mr. Munro had built the house already mentioned, of which his friend, Lieut. James Campbell of the British army, in an affidavit made in 1778 says: "I have also been at Mr. Munro's house at Albany, which he himself built of bricks in a complete manner, and most beautiful situation, with a garden and other lands adjoining." [3] It is of interest to know that the site selected at this time for a parsonage adjoins that upon which the third rectory of St. Peter's Church stood.

The Mohawk mission was not neglected by Mr. Munro, who had acquired the Iroquois dialect. In a

[1] The location of this building was on the northwest corner of Maiden Lane. The Lodge still owns the premises, eighty feet square and leased it for a term of years to St. Peter's Parish at a ground rent of $500. *Note p, 418, Vol. I, Munsell's Hist. Coll. Albany.* It is now the site of Masonic Hall.

[2] p. 191, Vol. I, Munsell's Historical Collections of Albany.

[3] From a Ms. copy now in the possession of Mr. Edward De Lancey, Esq. of "Certificates and affidavits respecting the character and property of the Rev. Harry Munro, late Rector of the City of Albany, copied from the originals that are lodged in the Commissioners' Office of American Claims, Lincoln's Inn Fields, 12th July, 1786."

letter to Sir Wm. Johnson, written at Albany, April 12th, 1769, he says:

"I am sorry that my unexpected journey did put it out of my power to wait upon the Indians at Easter as I intended, but my Business was so urgent that I am persuaded you will excuse me. I shall be much obliged to you, Sir, if you will acquaint the Indians that I am now ready to wait on them; on Trinity Sunday, being the Twenty-first of May. If that Day will not Suit, I will wait upon them on the Seventh of May, being the Sunday next before Whitsunday. You will please inform me by the first opportunity, what time will be most agreeable to you, and I will endeavor to come up accordingly; but Whitsunday, you know, is a particular festival on which I must administer the Sacrament to my congregation at Albany." [1]

Mr. Munro had been in Albany only a few weeks when he, with the wardens and vestry of St. Peter's, presented a petition to the Hon. Sir Henry Moore, then Governor of the Province, for a charter of incorporation. It was a measure that seemed essential to the future growth and permanence of the parish in a city that had attained prominence and large increase of population during the war, and whose pleasant situation had attracted families of "character and fortune."

Although this petition on May 18th, 1768, was read in Council and referred to a committee which reported favorably on July 13th,[2] yet it was not until April 25th, 1769, that the formal charter of incorporation was signed by the Governor. Modified to conform to the altered political condition of the country, it still guards the rights and privileges of the parish. The original, beautifully engrossed on parchment, is among its archives.[3]

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[1] Doc. Hist. N. Y. Vol. IV, p. 410.
[2] Doc. Hist. N. Y. Vol. III, p. 917.
[3] For a copy of the charter see appendix.

The granting of the charter was the commencement of a new and brighter page of parish history. Through the generosity of Sir William Johnson, Schenectady had already a neat stone church, and the Rev. William Andrews was in residence as its first rector. In the country beyond, Mr. Munro made long missionary journeys, holding services almost daily and baptizing many children and adults. In the new settlements in the "New Hampshire Grants," where, as at Arlington, there was a large colony of Church people who had followed the Housatonic valley from their old home in New Milford, he ministered at regular intervals. He sowed seed that in after days has borne abundant fruit in the present dioceses of Albany and Vermont. The Abstract of the Society for 1771 says:

"The Rev. Mr. Munro, missionary at Albany, New York, in his letter of Jan. 5th, 1770, writes: That his congregation continues to live in peace, and are really improved in the knowledge of religion; and that 9 have been added to the communicants whose number is now 47. He has baptised in the last year 68, 6 of whom were negro children, and 4 black and 1 Indian adult; married 6 couples, buried 5, and has 20 white and 12 black catechumens. He mentions his having visited the Indians at Fort Hunter and Canajoharie, and having preached at various places, that he has the cause of the Gospel at heart which he endeavors to propagate with care and diligence." [1]

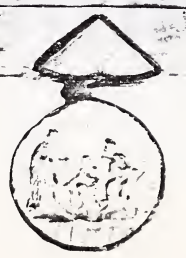
In the care of his Indian congregations he was unremitting. A new edition of the Indian Prayer Book had been printed through the generosity of Sir William Johnson in 1769. It had been revised and edited carefully by Col. Daniel Claus, Sir William's son-in-law, and the Rev. Dr. Henry Barclay. It was issued

[1] Abstract S. P. G., 1771, p. 26.

Charter of Incorporation with George III Seal, 1769

George the Second by the Grace of God of Great Britain France and Ireland King Defender of the Faith and so forth

County of Albany in Communion of the Church of England as by Law established and all Ecclesiastical Persons and Corporations thereof whatsoever within the same Greeting



after Dr. Barclay's death under the supervision of the Rev. Dr. Ogilvie. It was fuller and more nearly perfect than any previous edition, and in substance is still the Prayer Book of the Mohawks in their present home in Canada. Mr. Munro was able to read the service fluently, to preach in the Mohawk dialect, and to acquire a great influence over the Mohawks.[1] Soon after his arrival and survey of his large mission field he saw that the only hope for any permanent religious impression and the conversion of the Six Nations was by the appointment of a resident missionary, a man of zeal and tact, and in the fuller recognition by the home authorities of the Mohawk mission as a strong bulwark against attacks from the north and west.

When Dr. Myles Cooper, President of Kings College, and the Rev. Charles Inglis, then an assistant minister of Trinity Church, New York City, made a visit to Sir William Johnson in the summer of 1770, they were so much impressed with the need of a more sensible and liberal Indian policy, that a well considered memorial to the Board of Trade and Plantations was drawn up by Mr. Inglis in which he outlined a comprehensive plan for Christianizing and civilizing the Six Nations. Its valuable suggestions, probably through the political complications of the times, were never fully considered by the Board, and no measures to carry them out were adopted by the Government.[2]

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[1] The copy of the Mohawk Prayer Book used by him is carefully preserved by his great-grandson, Mr. E. F. De Lancey, of New York.

[2] The memorial, recovered by Dr. O'Callaghan from the heirs of Bishop Inglis in Nova Scotia, is printed in full in The Documentary History of New York, Vol. IV, pp. 1091–1117. It deserves to be read by the friends of the Indians as a sagacious and humane scheme far in advance of the times.

At this time Sir William Johnson, superintendent of Indian affairs, built a chapel for the Indians near Canajoharie, the upper castle of the Mohawks, at a cost of 459 pounds 1s. 11d. sterling. As much of the material had to be brought in sloops from New York to Albany, and then by batteaux up the Mohawk river, the progress of the building was slow. The church was spacious and elegant according to the standard of the times and accommodated both the Indians and white settlers in the neighborhood. At the special request of Sir William and the Indians, Mr. Munro officiated and preached the dedication sermon, at the opening of the chapel on Sunday, June 17th, 1770.[1] This building is still standing.

Soon after, Mr. Munro had the happiness of welcoming a resident missionary for the Indian work. The Rev. John Stuart, a native of Harrisburgh, Pennsylvania, a man of remarkable fitness for this work, was appointed by the Society and entered upon his duties on Christmas Day, 1770.[2]

By the settlement of Mr. Stuart among the Mohawks, Mr. Munro was relieved of the anxiety and care of the Indian Mission, but his journeys into northern

[1] See Memoir of the Rev. Dr. Harry Munro, by Mr. E. F. De Lancey in N. Y. Genealogical and Biographical Record, July, 1873, p. 118; also Life and Times of Sir William Johnson, Bart., by Col. W. L. Stone, Albany. J. Munsell, 1865, Vol. II, p. 315.

[2] For an account of the abundant and acceptable work of Mr. Stuart, both in the Mohawk Valley and after his removal with his beloved Indians to Canada, his laying foundations for the permanent establishment of the Church of England in Canada, which gained for him a title he justly deserved, "Father of the Church of England in Canada," the reader is referred to the clear and concise memoir by Dr. O'Callaghan in the Documentary History of New York, Vol. IV, pp. 504–520, and the Abstracts of the Propagation Society from 1770 to 1811, in which year he died at his home in Kingston, Canada.

New York in search of families of Church people were continued. As an officer in the British Army he had received a large tract of bounty land, lying upon the great "divide" between the valleys of the Hudson and Lake Champlain in that part of the old county of Charlotte now known as Washington County. This he divided into farms of one hundred acres each which he rented "to Scotch settlers, old soldiers and others."[1] It was his practice upon his journeys to his estate to hold services wherever he could, and gain an influence for the Church among the settlers then rapidly taking up the land. Upon his property he built for himself a log house and was accustomed to spend a portion of each summer there. It was his habit, upon "a flat" back of his house, to hold open air services every Sunday. He was probably the first clergyman of the Church who officiated in that part of New York.

His best energy, however, was given to the strengthening of the Church in Albany. In July, 1770, by the appointment of the Bishop of London, he became chaplain of the garrison in the fort, for which he received the salary of fifty pounds. In 1772 the spiritual needs of the Mohawk valley were met by the appointment of the Rev. Richard Mosely[2] as minister of the church at Johnstown which Sir William Johnson recently had enlarged. This church, known as St. John's, stood near the famous Johnson Hall, the favorite residence of the baronet.

[1] Memoir by E. F. De Lancey, N. Y. Gen. and Biog. Reg. July, 1873, p. 118.

[2] Richard Mosely came from England as "Chaplain to the Salisbury, man-of-war." He was the first missionary of Trinity Church Pomfret, Conn., from January to August, 1771. He removed to Litchfield, Conn., and from that mission went to Johnstown. He returned to England in 1774.

The larger congregations at St. Peter's compelled the rector and vestry to undertake extensive repairs and alterations of the church building. In November, 1772, Mr. Munro wrote to his friend in the Mohawk valley:

"I have lately been in New York where I collected one hundred pounds for our poor Church at Albany which now makes a decent appearance; the old windows being taken down and new sashes put in their place. The inside also is (altered) for the better; and peace and harmony generally prevail amongst us. Notwithstanding (the) malicious efforts of a certain cabal (to) disturb our tranquility, St. Peter's (Church) maintains her ground and increases in numbers." [1]

In the Abstract of the Society for 1772, there is this report from Albany:

"The number baptized by him (Mr. Munro) last year was 85, and since his coming to Albany he has baptized 325, 18 of whom were black adults previously instructed by him. Those and some other blacks he constantly catechises every Sunday, and there is visible change and reformation among them." [2]

That the work kept pace with the improvement of the material fabric is seen from this summary of Mr. Munro's letters in the abstract for 1773:

"Mr. Munro hath also a considerable addition to the number of communicants at Albany. He hath baptized more than 50 children of the negroes, catechises more than 20 negroes every Sunday, and hath lately admitted 6 of them to the communion. He mentions with satisfaction that Gov. Tryon hath honored Albany with a visit, and repaired the windows of the Church, agreeably to his usual attention to everything connected to the interests of religion." [3]

Sir William Johnson, in a letter concerning the state of religion in Northern New York thus commends Mr. Munro to the Society: "The Rev. Mr. Munro at

[1] Doc. Hist. N. Y. Vol. IV, p. 484.
[2] Abstract S. P. G., 1772, p. 22.
[3] Abstract, 1773, p. 28.

Albany, after struggling with many difficulties, has a good congregation, and acts with much diligence and discretion."[1] Soon afterward the Society received this gratifying account of the five years rectorship from the wardens and vestrymen of St. Peter's Parish:

"These do certify that the Reverend Mr. Henry Munro has resided among us these five years last past as the venerable Society's missionary. That he has attended to the duties of his office faithfully and diligently. That we conceive the doctrines he delivers to be sound and orthodox. That we esteem his behavior decent and becoming his sacred function. That there appears to be a general peace and harmony in the Congregation, which we hope by the blessing of God may be long continued and enjoyed.

Given under our hands, Albany, 13th of April, 1773.

John Fryer.
P. Silvester. Church Wardens.

Robert Heakerly
John Tunnicliff,
Joshua Bloore,
Daniel Hewson, Jr. Vestrymen.
Isaac Fryer,
John Price.

From the information given in the Abstract for 1774 it would appear that the contemplated improvements of the church edifice were not completed until the winter of 1773-4.

"Mr. Munro punctually performs Divine Service every Sunday and catechises the children and negroes. The Church at Albany hath been repaired and a decent steeple is now building. Mr. Munro hath collected 100 pounds to defray part of the expenses, and his congregation, though in general poor from the decay of trade, will endeavor to discharge the rest."[2]

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[1] Doc. Hist. N. Y. Vol. IV, p. 482; in a letter to the Rev. Dr. Burton, Sec'y S. P. E., under date Oct. 2nd, 1772.

[2] Abstract, p. 30.

It will be remembered that during the incumbency of Mr. Ogilvie a subscription was made for repairs which included the erection of a steeple and the purchase of a bell and clock. How much was accomplished then cannot be known fully. Entries in the "Church Book," the memorial to the Venerable Society, and tradition, seem to corroborate the statement of that authority upon Albany antiquities, Mr. Joel Munsell, that "the tower on the west end was a distinct feature erected after 1750."[1] Whether the distinction between "steeple" and "tower" was not made closely, and Mr. Munro erected upon the tower a steeple cannot be determined from any documents now in existence or from any authentic tradition. It is possible that the brass clock, imported from England, which served the parish until 1820, was purchased then and put into the new steeple. It is mentioned by the writer upon "Old Albany Churches," already quoted, that there was a tablet over the main door bearing the names of Peter Silvester and John Fryer, Wardens.[2] This undoubtedly commemorated the completion of the work of renovation undertaken by Mr. Munro. It was his last achievement for the parish.

The political horizon was dark. Murmurs of discontent and anger at the aggressions of the British ministry were heard. Thoughtful men were discussing the best method for a union of the colonies, and a forceful resistance to the studied affronts put upon those who as citizens of the united British Empire had learned to prize their liberties. Albany was patriotic, and many

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[1] Albany Annals No. I, p. 310.
[2] His. Coll. Vol. II, p. 385.

of her most prominent citizens were willing to join in the Congresses and Committees of Safety then being organized everywhere.

The greatness of the issues at stake was seen by the most sagacious men of the city. Those who, like Mr. Munro, were believers in the divine right of kings, and faithfully adhered to their sovereign, had to endure much indignity and suffering. Bound by the solemn promise made at his ordination loyally to support the king, and believing that conference and mutual concessions would adjust all matters of controversy and ill will, he and many others of the clergy of the Church of England in the American colonies incurred the hatred of the "friends of America," were branded as "Tories" and were made to feel the heavy hand of what they considered illegal authority, when they refused at the bidding of the "Rebels," to cease praying for the king and royal family in the public worship of the Church. It is not necessary in this narrative to enter upon a defense of the loyalist clergy of the revolutionary period. The most patriotic, candid, and philosophic American historians unite in testifying that the Anglican clergy, while not appreciating the real gravity of the crisis, were conscientious in their motives and sincere in their action.

In the midst of the fierce debate and excitement of the day, regarded by some with suspicion, by others with open hostility, Mr. Munro calmly attended to his duty with unwearied diligence. He never concealed his opinions, although men like John Barclay and Captain (afterward General) Philip Schuyler, and others prominent among the defenders of American liberty were members of St. Peter's. He probably saw

that his usefulness in Albany would end, were there an open rupture between the Colonies and the mother country, for in the Abstract for 1775 there is this summary of his letters to the Society:

"No material alteration hath happened in the mission at Albany. The Rev. Mr. Munro being determined by a declining state of health to resign that mission at the coming midsummer very properly gives timely notice of his intention, acknowledging at the same time his own obligation to the Society, and the Society, confiding in the late Sir Wm. Johnson's assurance of Mr. Munro's diligence in his functions, think it a point of justice to take their leave of him with this public testimony of his usefulness."[1]

On May 1st, 1775, a Committee of Safety and Correspondence was organized in Albany with the Hon. John Barclay as chairman. It proved to be an active agent in fostering the spirit of liberty, and suppressing any open opposition to the plans of the Continental Congress by confining all suspected persons in the fort which then became known as the "Tory Gaol." It conducted an extensive correspondence with similar committees, and furnished men and money for the Continental army.

The only contemporary notice of Mr. Munro's ceasing to officiate as rector of St. Peter's is found in the statement of his friend, Major James Gray of the Royal New York Regiment, who says, in an affidavit made in 1785: "He (Mr. Munro) stood in the fairest light with all his acquaintance, and gave the greatest satisfaction to his hearers till the unhappy rebellion broke out. Mr. Munro's sentiments differing from the greater part of the inhabitants, from that day his influence was lost; so much that the Church

[1] Abstract, 1775, p. 33.

door was shut against him, his property taken and himself persecuted out of the country and himself obliged to join the King's Army in Canada for protection."[1]

There is this reference to a service in St. Peter's in the Journal of Lieut. Elmer, of the Continental Army: "Sunday, May 26th, 1776. The morning was cloudy. Slept till 8 o'clock, become like the sluggard never satisfied with sleep. * * * Went to the English Church here in the forenoon, attended prayers and the reading of a sermon from James 3, 17."[2] Mr. Inglis in his letter to the Society written from New York on October 31st, 1776, mentioning the sufferings and trials of the clergy, says that on the day of the Continental fast, ordered by the Congress, May 17th, 1776, "The several Churches in his province (except two where the clergymen thought they might without danger omit service), and so far as I can learn through all the thirteen united colonies, as they are called, were opened on this occasion."[3] Possibly this was the last time that the rector of St. Peter's appeared before his congregation in any official capacity.

Mr. Munro, however, when the church building was closed to him, still continued to read prayers and preach in the fort to such as chose to attend. On August 17th, 1776, the Committee of Safety received "a letter from the

[1] MS. "Certificates and Affidavits."

[2] Journal kept during an expedition to Canada in 1776, by Ebenezer Elmer, Lieutenant in Third Regiment of New Jersey Troops in the Continental service. Reprinted from the original MS. New Jersey Historical Society Proceedings, pp. 95–150.

[3] Doc. Hist. N. Y. Vol. III, p. 1057. The full title of the letter is: "State of the Anglo American Church by the Rev. Chas. Inglis, assistant minister of Trinity Church, New York City." It is found on pp. 1048–1060.

Rev. Harry Munro, dated 15th August, 1776, praying a pass for New Jersey and Philadelphia. Resolved that the request of said Munro be not granted.'' [1] On the 20th of August

"The Rev. Harry Munro appeared before this Board and again applied for a pass to go to the Jerseys and Philadelphia, whereupon, on consideration, it is Resolved, that the chairman acquaint you the said Munro, that this Board cannot consistent with their duty grant his request, as the very idea of a pass is to recommend the person having it to the public as a Friend to the Cause and Right of America, and that they extremely lament that they have it not in their power to give him such a recommendation, as they are ignorant that he has ever manifested himself such a Friend in any one instance since the commencement of the present unhappy contest." [2]

After this repulse, the rector of St. Peter's remained quietly in Albany, in no wise however restraining himself from criticisms upon the United Colonies and their supporters. He still went to the jail, and still met some of the "rank tories," as Lieutenant Elmer calls them, to discuss the state of affairs. It seems probable that the stricter regulations issued in July, 1776, by the Committee of Safety were in part, at least, designed to restrict Mr. Munro from his frequent visits to the prisoners.

"Whereas it has been suggested to this Committee that several persons known to be disaffected to the American States are permitted to go in and come out of the Tory Gaol without restraint whereby in these times of danger, conspiracies may be formed and carried into execution. Resolved, that it be recommended to Col. Van Schaick. That he give it in order to the officers of the Guard for the time being.

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[1] MSS. Records Com. of Safety and Correspondence in State Library, Albany, N. Y. p. 472.

[2] Ibid, p. 472.

1. That no person whatever be permitted to go in or come out of the said Tory Gaol without his order or the order of some superior officer, or other commanding officer of the soldiers stationed in the City of Albany, or the order of the chairman of this committee, except the wives and children of the prisoners and servants carrying or providing themselves provisions."

In this same year, or early in the winter of 1776-77, Mr. Munro found himself an inmate of the prison as one suspected of plots against the authority of the Congress. His friends, Capts. Richard Duncan, John Munro, Samuel Anderson, and Joseph Anderson of Sir John Johnson's Regiment say of this episode in his life:

"At last the Rebels tho't proper to make him a prisoner; in which disagreeable situation he remained till November last (1777), when he found a way to escape, and fled for protection under the British Standard at Ticonderoga, and soon after arriving in Canada, He has acted as Chaplain to the 53rd and 31st Regiments, in which capacity his behavior is greatly approved of, and highly commended by all the officers and soldiers of said Regiments."[1]

The journey to Ticonderoga was full of danger and fatigue. He shared with his companions in misfortune his food and clothes, cheered them by his words, and when they reached the British outposts, begged that their wants might be relieved before his own. He remained with the army in Canada until May, 1778, serving with devotion and success as chaplain. The commander of the 53rd Regiment, Capt. Hughes, says that "the officers as well as the soldiers of the Regiment hold him in the greatest estimation." In the summer of 1778, he sailed for England from Quebec and never returned to America. The services and memory of Dr. Munro must ever be held in grateful regard by those

[1] MS. Copy of "Affidavits, etc."

who in this day of larger work and greater opportunity have entered into his labors. The nine years of his incumbency of St. Peter's showed what was in him and what in less troublous times he might have done for the fuller development of the Church in the city of Albany. His rectorship closes the colonial period of the history of the parish.

For a sketch of Dr. Munro see appendix.

CHAPTER VII

REORGANIZATION OF THE PARISH

Condition of St. Peter's during the Revolution.—Prostration of the Church of England throughout the United States.—Efforts for Organization in New York.—Determination to resume services in St. Peter's, 1785.—The Rev. John Doty in Albany, 1785.—The Rev. Thomas Ellison visits Albany and is chosen rector, 1787.—His efforts to revive parochial life, 1787–1790.—His missionary work in Northern New York, 1787–1791.—Negotiations for land exchanges with the City of Albany, 1787–1800.—Repairs upon the church, 1789.—Mr. Ellison's activity in the City and Diocese.—Rectory House Built, 1792.—A new church building projected, 1795.—Grant of £1,000 from Trinity Church, New York City, towards new church, 1796.—The City of Albany purchases site of the first St. Peter's church, 1801.—Contract with Philip Hooker to build a new church, 1802.—Death of Mr. Ellison, 1802.

ALBANY during the Revolution was a busy city. It was the point of departure for many Continental troops who were to join the army in the field, a store-house of supplies and munitions of war, a hospital for the sick and wounded, a prison for British soldiers, and an important garrison post. Hither came Gen. Burgoyne after his crushing defeat, and in the home of Gen. Schuyler, a member of St. Peter's, passed several months, rather as an honored guest than as a prisoner of war.

With the anxiety for the safety of the city, the constant vigilance that had to be exercised and the exciting events which crowded upon each other, there seemed to be for a time no distinction between the Lord's Day

and secular days. There is little doubt that the doors of St. Peter's were closed except for occasional services, when some army chaplain, of whom a few on the American side were churchmen, was in the city, or some pious vestryman like John Barclay or John Stevenson read the service and a sermon.

The close of the war found the city exultant at the result. The Parish, however, was disorganized, and it required good leadership to form anew a strong centre of Christian life and devotion. Men of mark like Goldsbrow Banyar, John Stevenson, Daniel Hale, Jacob Vanderheyden and George Merchant, were on the vestry. They knew that in the thought of many the Church had been included in the hatred of everything English, and that they must show the people of Albany that the Church of their love was not insular, nor bound down by connection with the state, and that in the new Republic there was room for that form of faith and worship which they thought apostolic. The parishes of New York had suffered severely, the congregations were scattered, churches closed, wealth and influence diminished, and only a strong confidence in God and the truth as they knew it, sustained the patriotic adherents of the Church in these days of feebleness. At this time Trinity Parish in the City of New York was the promoter of unity of action, and the early measures for a convention of delegates from the parishes of the State were taken by her clergy and laymen, among whom were included men of saintly devotion like Benjamin Moore, and of practical utility like Samuel Provoost, Judge James Duane, Richard Harison, John Jay and Robert Troup. Its congregation had increased during the war, and its influence had greatly extended. Even before

New York was ready to adapt herself to the changed condition of the State, there were churchmen throughout the country who had the courage of their convictions, and wished, like the brave men of Connecticut, to settle the Church upon the best and surest foundations. To the heroic clergymen of the period, Seabury, Leaming, Jarvis, White, Smith, Bass and Parker, due honor has been given, but little has been said of the laymen who in many a small parish were sustaining with prayer, influence and money, the work that to some seemed hopeless. There were no delegates from Albany in the early Conventions of New York and possibly no notices were sent to that city.

On July 3, 1785, the Rev. John Doty, a former rector of Schenectady, and then "Miss'y of Sorel in the province of Canada," as he records himself in the baptismal register, was in the city and baptised two children, one of them being the son of negro slaves.

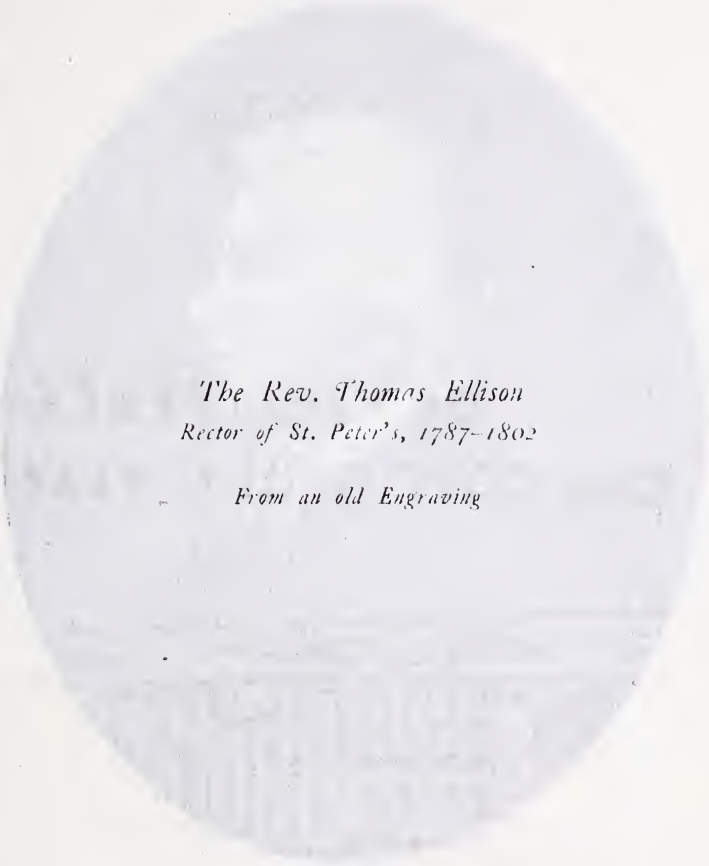
In the early months of 1787, when the country was feeling many of the evil effects of the seven years conflict, and there was much distress among the people, a young English clergyman came to Albany, and on March 29th, 1787, baptised "Joseph, son of Benjamin Baker, by Jane, his wife." The reason that turned the steps of Thomas Ellison to Albany can only be conjectured. A well known merchant of New York and vestryman of Trinity Church bore the same name, and was probably a relative, as the name is common in the vicinity of Newcastle, England. With the reopening of the doors of St. Peter's, when on "May 1, 1787, Mr. Ellison was appointed the rector of said Church," an impetus was given to the Church, and an era of prosperity began. The strong character of Mr. Ellison

has left its impress on the parish of to-day. He was the careful guardian of every interest of the Church, a true missionary, a preacher of great power, a scholar of exactness and elegance, a teacher able and successful, a companion witty and agreeable.

That any Englishman should seek America at such a time of transition in both Church and State seems strange, but that an English clergyman should do so is still more extraordinary. The settlement of Mr. Ellison in a thoroughly patriotic city, his giving himself heart and soul to the building up of a church which had been rent and wasted, his gaining for himself from all sorts and conditions of men a good report, his ready adaptation of himself to his surroundings, show his reality and his ability to make full proof of his ministry.

Whether any specific salary was pledged to Mr. Ellison by the vestry, or he expressed a willingness to receive whatever could be secured by subscription, can be gathered only from allusions in the subscription list which is dated "May 1, 1788," and in which the subscribers expressly say in the heading: "provided the former subscription list be cancelled or annulled so far as it respects any of the present subscribers."[1] There are three classes of subscribers; those who agree to pay the amount pledged "for and during the time the said Mr. Ellison shall continue to officiate in the aforesaid Church;" those who subscribed for one year, and those who promise the same amount "till we signify to them (the wardens and vestry) a discontinuance." In the first class there are eighty-seven names. The largest amount is that of John Tayler, four

[1] (The original subscription list upon a large sheet of parchment, is now among the archives of the parish.)



The Rev. Thomas Ellison
Rector of St. Peter's, 1787–1802

From an old Engraving





pounds and ten shillings, and the smallest amount eight shillings. The total is one hundred and seventeen pounds and fourteen shillings. In the second class there are sixteen names, two of which were afterwards transferred to the first class. In the third class there are twenty-four names and the amount is twenty-three pounds. The total number of subscribers is one hundred and twenty-seven, and the grand total of money pledged is one hundred and fifty-nine pounds and fourteen shillings, which at that time was equal in United States currency to three hundred and ninety-seven dollars and a half. Certainly it was not a princely salary, from a congregation containing many families of wealth and prominence, in a city that was soon to be the capital of the State. It is, however, to be remembered that the purchasing power of money was greater then than now, and that, in addition to the subscriptions, there were clerical fees.

Mr. Ellison's zeal for the extension of the Church led him to search out scattered churchmen in the neighborhood of Albany. At Kinderhook he found "Judge Silvester and others who occasionally met and read the services of the Church." To this little company, at their request, he preached on Sunday, June 17, 1787, in the Dutch church which courteously had been offered for the service.

In the following month, Mr. Ellison rode to Schenectady at the request of the wardens and vestry of St. George's Church. He preached on Sunday, July 22, in the once beautiful church building of the parish, then sadly neglected and ruined. He encouraged Mr. John W. Brown, Mr. Charles Martin, and the few whom the recent revolution had left as members of the

vestry, to repair and beautify their church, and to accept such services as he was able to give them until, in 1798, the Rev. Robert G. Wetmore became rector. The parish was admitted into union with the Convention of the Diocese of New York at its session in 1790.

While thus the care of all the churches in Northern New York fell upon Mr. Ellison, he was mindful of the necessity of making Albany a strong centre, and overcoming the prejudice which prevailed against "the English Church." When on Christmas Day, 1787, he administered the Holy Communion there were thirty communicants. He notes that "this was the first time of its having been administered in St. Peter's Church since the commencement of the Revolution."

Early in the following year the growth of the city made it necessary to open new streets and extend others. The two church buildings in the middle of State Street obstructed that important thoroughfare. There was a prospect that the Capital of the State would be removed from New York city, and Albany hoped to attain that honor. For a Capitol building there was no site so suitable as that on Fort Hill at the head of State Street. There were members of the City Council who were careful and prudent, who believed in the future of the city, and who wished to obtain every advantage for it with the least expenditure of money. They were shrewd and able, but found in the rector of St. Peter's and some of the vestry, men equally strenuous to maintain the rights guaranteed by charter to the parish of whose temporal interests they were the guardians.

The negotiations on both sides were conducted with great care and formality. Some of those who were members of the city government were also prominent

in St. Peter's parish. To keep a nice balance between their two lines of duty was sometimes difficult. The earliest intimation of a desire to obtain by exchange any portion of the property of the parish, is found in this paragraph from a careful statement of the whole transaction made by the rector.

"Sometime previous to May, 1787, the corporation of the city made an offer to the vestry by their Committee, Messrs. P. W. Yates and Philip Van Rensselaer, of a certain spot of ground near the Hospital in consideration of continuing Maiden Lane thro' the Burial Ground. The agreement was made and the first notice that was given of its having been broken, was on their seeing it measured and staked out for the Lutheran Congregation."[1]

In April, 1788, the Common Council proposed a conference between a committee of the vestry and a committee of their honorable body, to consider the opening of a road through the burial ground of St. Peter's. A verbal agreement was reached, and the proper legal documents were ready for signature. The Mayor, however, the Hon. John Lansing was a member of the Constitutional Convention, then in session at Poughkeepsie. As he only had authority to affix the seal of the City, the agreement could not be acted upon until his return. In the meantime, to use Mr. Ellison's words "the Common Council once more after some disagreement among themselves concerning the Schenectady Road, thought fit to break the agreement."

[1] Note by Mr. Ellison: "This was in exchange for part of their Church yard which obstructed Washington Street thro' which the Committee of the Corporation had to go in their way to the Common Council."

The Mayor, on his return, wrote to Mr. Ellison asking him to lay before the vestry a new proposal of the Common Council for certain land, north of Maiden Lane, in exchange for a continuation of that street. It was considered in a vestry meeting on October 2, 1788, when a letter was sent in which the vestry say "that altho' they had not forgotten the contemptuous manner in which they had twice been treated, they would once more enter into a negotiation as the improvement of the city was concerned, but they could not accede to the present proposals as they had the prejudices of the people against cutting thro' the Graves to remove, which could be affected only by a handsome exchange, and the ground proposed to be given on the North side of Maiden Lane would be of no use whatever but as an addition to the Burying Ground."

Here the matter rested, until the Common Council in 1789 selected Thomas Hun and T. V. W. Graham to be a committee to treat with the various churches for the surrender of their burial grounds and for their acceptance from the city of an assigned portion of a common burial plot. It was on the nineteenth of September that the committee reported: "that a suitable five acre lot for a common burial place was on the east side of the plot of ground which had been the site of the barracks which had been burned, and on which a burial vault had been constructed. They suggested that the easternmost acre should be granted to the corporation of the Presbyterian Church, the next one on the west side to the Episcopal Church, the next to the Lutheran Church, and the east half of the third acre to the Reformed High Dutch (German Reformed), and the most western acre and remaining half acre to the Dutch

Church.''[1] It took a whole year to complete the matter formally. Mr. Ellison was the agent of the vestry and no step was taken without very grave consideration. While these matters were in progress, there was a constant increase in the regard paid St. Peter's Church and its rector by the people. In the minds of many the old church building was too small, and in some ways inconvenient for the congregation, but nothing could be done until the controversy with the city was settled.

Mr. Ellison was becoming a man of note in the diocese, and when on November 4, 1788, he took his seat in the convention of the diocese, which met in the City of New York, he found full scope for his executive ability.[2] At the convention of 1787 he was not present, but took pains that the interests of the Church in Northern New York were brought to the attention of those in authority. The Journal says: "A letter addressed to the Right Reverend the Bishop, by the Congregation at Balltown, requesting to be recognized by the Convention, was read and approved. A letter of like import respecting the Episcopal Church in Albany, addressed to the Bishop by the Reverend Mr. Ellison, their Minister, was also read and approved."

Mr. Ellison had noted with alarm in his journeys "to the northward" the tendency on the part of many to seize upon property, especially lands, belonging to the Church. Many had done this ignorantly, supposing that the Church of England had been abolished in this country with the English sovereignty. The glebe

[1] p. 407. The History of the City of Albany, from the Discovery of the great River in 1524, by Verrazzano, to the Present Time. By Arthur James Weise, M. A.

[2] The lay delegates were John Tayler, Daniel Hale, James Fairlie, Jacob Vander Heyden.

at Fort Hunter was held illegally. It was the property of the Venerable Society by purchase from the Rev. Dr. Henry Barclay, who had acquired the Indian title and also secured a deed from the city of Albany which claimed the land. Dr. Barclay had improved the farm, and, on the payment of the amount he had expended, conveyed it to the Society. It was the home of Dr. John Stuart during his incumbency, and until his removal with the Indians to Canada. Mr. Ellison, and others, thought the glebe should be of benefit to the congregations of the Church in Northern New York. Its rental would be a welcome addition to the small pecuniary resources of St. Peter's and St. George's, Schenectady. It was understood that a portion of the glebe was still claimed by the City of Albany. Possibly the rector of St. Peter's knew what were the intentions of the Society although they had been disclosed to very few. To obtain from the Society a definite and formal answer concerning their property in the State was probably the reason for Mr. Ellison's resolution in Convention, providing for a committee of six: "to inquire into the state of the property belonging to the Society for the Propagation of the Gospel, &c., within this State, and of any other property to which the Church may have a just claim; and to devise the most effectual means for securing the same to the Church."[1]

The committee was selected with very great care as it was intended to carry weight both in the State and in England. No men fitter to serve could have been elected than the Revs. Joshua Bloomer, Abraham Beach, Benjamin Moore, the Hon. James Duane, the Hon. John Jay and Mr. Richard Harison.

[1] Reprint of Journals. p. 29.

Mr. Ellison had the honor of being chosen one of the delegates to the General Convention of 1789. On his return to his parochial duties the need of a change in the legal title of the parish was apparent and, after consulting with the vestry, it was determined to petition the legislature for a special act, authorizing the change and confirming in other respects the royal charter. This action followed the precedent set by Trinity Church, New York, for which a special act confirming their charter from the crown and the grants made by the royal governors, was passed at the session of 1784, and a supplementary act changing the name of the corporation at the session of 1788.[1] The petition from St. Peter's vestry was in charge of Mr. Ellison, and on March 3, 1789, the act was passed by which the corporation was thereafter to be known as "The Rector and Inhabitants of the City of Albany in Communion of the Protestant Episcopal Church in the State of New York."[2] The other parishes incorporated under royal charters generally availed themselves of the provisions of a general act for the incorporation of churches passed in 1797.[3]

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[1] See The Charter of Trinity Church in the City of New York and laws and proceedings relating to same. Albany, C. Van Benthuysen & Co., 1846. pp. 22–28.

[2] See appendix for a copy of the act.

[3] The late Hon Gulian C. Verplanck, well known both for his scholarship and his legal attainments, in his testimony before the Senate Committee in the Trinity Church case on Feb. 21, 1857, says, in answer to the question: "Do you know of any other of the old Episcopal Church Charters in this State, granted in the same terms as that of Trinity Church?" "The old form of holding Church property before the Revolution, was the rector, wardens and inhabitants of the town or city in which it was, in communion of the Church of England. Several of these were altered to conform to the new state of things after the Revolution, retaining their own name, except modified as to the

Mr. Ellison made an extended missionary tour in January of this year through Montgomery County to the Tiennderrah or Unidellah "on the supposition that the children of some members of the Church might not have received Baptism." Of this journey, and of the general state of his parish and of the Church in Northern New York, there is a vivid picture in this letter of Mr. Ellison, which was sent to the Bishop of New York, the Right Rev. Dr. Provoost:

ALBANY, *May* 9, 1789.

"RIGHT REV. FATHER.—As it will be necessary to make alterations in the Liturgy with respect to the President, &c., I take the liberty of requesting your instructions and orders.

"I am happy to have it in my power to inform you that our Church has made a great increase; and should it continue to be kept together, I have not a doubt but that many congregations would be formed about us; and yet, as its resources are so trifling and precarious, I fear I must resolve, from consideration of prudence, to quit my charge. If my situation were more comfortable in that respect, I flatter myself that I could render essential service to the Church in general, for I have it close at heart, and should then have it more in my power to collect its scattered members into bodies.

"Since my residence here, I have christened exactly one hundred and ten children. In January last I made an extensive journey, and christened twelve children; and had I been able to have spent a fortnight longer in the excursion, I suppose I should have christened at least forty. The distance I went was one hundred and twelve miles, a

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Church of England. Trinity Church was by a special act; St. Peter's, Albany, was so modified; the Church with which I have been long connected in Fishkill, Dutchess County, holds the burial grounds and buildings under a title in the same form. It reincorporated itself under a General act, passed in 1797, and its corporate title is, The Rector, Wardens, and Inhabitants of Fishkill, in communion of the Protestant Episcopal Church."

Testimony taken before the Senate Committee in the matter of Trinity Church. Transmitted to the Legislature, Feb. 28, 1857. (Albany, C. Van Benthuysen, Printer to the Legislature, 1857.) p. 97.

journey of four days, through a very wild country, which afforded most uncomfortable accommodations; but it afforded me a very high degree of pleasure to find that many of our Church were scattered throughout, who would not relinquish the hope of being able at some, though perhaps a distant period, to see churches established. I found that many of them had got children christened by ministers of other churches, despairing of the opportunity which my visit afforded, and, as I promised them to make a second visit during this summer, if I remain here, and should I find that I could afford to do so, I have not a doubt but that many will be offered to receive that Institution.

"When I first settled here, I found the prejudice of the generality of people running very high against our Church; for the Presbyterians and Dutch ministers, who are very warmly attached to them, had spoken of it neither with charity nor respect. These prejudices now begin to subside, and their insidious purposes begin to operate in favor, rather than in disservice, as they were intended.

"If our congregation were able to make certain necessary repairs, with regard to turning the pews, I am certain we might have the number very advantageously increased, and have not a doubt but that the congregation would be increased by one fourth.

"Mrs. Ellison desires me to present her very respectful compliments to yourself, Mrs. Provoost, and family, in which I cannot but join most cordially.

"We hope to have the pleasure of seeing Mrs. Provoost with you when you extend your visitation hither; and I must beg leave to know when that will be convenient.

I am, Right Rev. Father,
With all duty and respect,
T. ELLISON.[1]

Soon after sending this letter Mr. Ellison arranged for extensive repairs on the church building. What was then done is thus detailed in the "*Notitia Paro-*

[1] This letter was in a package of papers of Bp. Provoost used by Dr. John N. Norton when he prepared his life of Bp. Provoost, in the Series of Lives of the Bishops, published by the General Sunday School Union (1859–1863). Since then the papers, which included the Bishops certificate of consecration, have disappeared, and cannot be traced. The letter is on pp. 153–155 of *Life of Bishop Provoost.*

chialis" : "The roof of the church was mended, the building painted and wall white-washed, gallery beautified, &c., &c." "The Font removed from under the gallery." In the course of the same summer, the rector presented and placed above the door of the church a sun dial, "which was graduated by Mr. De Witt, Surveyor General, and painted by Mr. Casparus Hewson, vestrymen, and the gnomon of which was made by Mr. Wm. Shepherd, vestryman." When during August of this year St. Peter's was "shut up on account of repairs and cleaning," the congregation through the courtesy of the Consistory, worshipped in the Lutheran church, recalling vividly to those who knew the parish history, the days when Thomas Barclay and the little flock of churchmen had held service in the small old Lutheran chapel on the same site.[1]

The necessity of superintending the repairs upon St. Peter's did not allow Mr. Ellison to have the honor of attending the important sessions of the General Convention of 1789, and taking part in the legislation which brought unity and peace to the American Church.[2]

In the following March, the Corporation of the City completed its negotiations for giving to the various

[1] This church had been built in 1786-87 on the site of the former church "on the north side of the Rutten Kill, on the west side of Washington (now South Pearl) Street between Beaver and Nail Streets." See Weise's Albany, p. 396.

[2] This convention met in Christ Church, Philadelphia. Its first session was from Wednesday, July 29, to Saturday, August 8th. It adjourned till Tuesday, Sept. 29, when Bishop Seabury and deputies from New England were present. The Constitution was amended, the House of Bishops organized, the Prayer Book revised and Canons set forth. See Bioren's Reprint of Journals of the General Convention, Philadelphia, 1817, pp. 45-112. Perry's Half Century of Legislation, Claremont, N. H., 1874, I, pp. 63-144. Perry's History of the American Church, Boston, 1885, II, pp. 75-89.

congregations new burial grounds. Mr. Ellison says: "A Resolution of the Common Council was read in Vestry, offering to the different congregations a burial ground on condition that no corpse should be interred in any of the churches, or in any of the old burial grounds after June 15th next, which offer the Vestry accepted."[1]

The formal deed of conveyance was executed on April 16, when, as the rector says, "A new seal presented to the Church by Mr. Ellison was used for the first time. The devices on this seal, the inverted cross, the crozier, the key and the mitre, are in allusion to the Death, the Charge of the Flock, the Power of the Keys, and the office of St. Peter in the Church of Christ."[2] This seal is still in use by the parish.

The removal of the dead from the old burial ground, left the parish with a large tract of land available for rental or for exchange with the City. Negotiations with the City were renewed, and on September 21, 1790, a deed was executed by which the City of Albany conveyed to the Corporation of St. Peter's Church, "certain lots on Eagle, State, Lodge and Pine streets and Maiden Lane * * * in exchange for so much land as was necessary for continuing Maiden Lane thro' the burial ground on Fort Hill."[1] With commendable foresight this covenant was put into the deed:

"And the said parties of the second Part do hereby covenant, promise, grant and agree to and with the said Parties of the first Part in Manner following, that is to say, that if St. Peter's Church in State Street shall at any time hereafter be destroyed or demolished, no Church or other building shall be erected, on any part of the ground whereon the said Church is now erected, or any Inclosure extending beyond the

[1] Mr. Ellison's MS. *The Landed Estate of St. Peter's Church.*
[2] Mr. Ellison's MSS. *Notitia Parochialis.*

inside of the walls of the said Church, shall at any time hereafter be erected on the grounds whereon the said Church now stands, in case the said Parties of the first Part shall pay the value of the ground whereon the said Church is now erected to the said parties of the second Part, or their assignees, such value to be ascertained by four disinterested sworn appraisers, two whereof to be appointed by each of the said Parties."

Mr. Ellison notes that "The Church before the exchange had not a single front to any street, nor could they turn the ground to any material advantage without making a road through it, and so making a front on each side. Five (?) pounds was the highest rent ever given for the whole." [1]

Mr. Ellison's habit of recording items of permanent value is indicated by this entry: "Oct. 3, 1790, The sac't administered to 36 and the Liturgy of the American Church first used." The Prayer Book as revised at the General Convention of 1789 was not issued until August, 1790, by Hall & Sellers of Philadelphia in a small duodecimo volume.[2] The ratification provided

[1] MSS. *Notitia Parochialis*. The word above written "five" may possibly be "two" or "ten." It is obscure in the original. See appendices.

[2] Our first American Prayer Book as set forth by the General Convention in October, 1789, is a small duodecimo volume, published in Philadelphia, in August, 1790, by Hall & Sellers. This firm was the successor of Franklin & Hall, and "The Newest Printing Office" on the board over their door, which remained in that position until 1814, was placed there originally by Benjamin Franklin. The Proposed Book had also been published by Hall & Sellers. This *editio princeps* of 1790 is a carefully printed book, on good paper, with two columns to the page, and with a line between the columns, and has very few typographical errors in it. As in English Prayer Books of that time, the pages of it are not numbered, except in the Psalms in Metre, where a separate title page is given, and the pages are marked by Arabic numbers, in all 221 (iii) pages. The Committee appointed by the Convention of 1789, to superintend the printing of this Book, consisted of Bishop White, Rev. Drs. Smith, Magaw, and Blackwell, and Messrs. Hopkinson and Coxe.

The Rev. Dr. Frederick Gibson, in *Liturgiæ Americanæ*, by Wm. McGarvey, B. D., Philadelphia, 1895, p. LVI.

that it should be in use from Oct. 1, 1790. Previous to that date many of the beautiful folio prayer books sent over from England had interlineations made by the rectors embodying the alterations. These books are still preserved in some of the colonial parishes. It is of interest to note that Mr. Ellison uses the term "American Church." It is probable that this term was used in ordinary conversation or writing at that period, and the use of the legal title practically confined to formal documents and occasions.

With all this activity for the well being of the temporalities of the parish, the rector was a faithful pastor. His letter to Bishop Provoost shows that he was preparing for an episcopal visitation, and hoping that one would be held before the more aged communicants, who had been admitted in the sad days when there was no bishop "to ordain some, confirm others, and bless all," should depart this life. His preparation was thorough and systematic. The tracts written for English churchmen on confirmation were not altogether suitable to impress upon the minds of those who had never witnessed that apostolic rite, its true significance and benefits. The Bishop of Connecticut, in his memorable Primary Charge, had spoken with force and eloquence upon the necessity of confirmation, and had given some plain instructions to his clergy. The pamphlet containing this charge, however, circulated principally in Connecticut, and was not available for general use.[1]

[1] The Address of the Episcopal Clergy of Connecticut to the Right Reverend Bishop Seabury with the Bishop's Answer, and a sermon before the Convention at Middletown, August 3rd, 1785, by the Rev. Jeremiah Leaming, A. M., Rector of Christ's Church, Stratford, also Bishop Seabury's first Charge to the clergy of his Diocess, delivered at Middletown, August 4, 1785. With a list of the succession of Scot's

With his ready adaptability, Mr. Ellison wrote a concise treatise upon the necessity of confirmation, its origin and permanence in the Christian Church, and the manner in which baptised Christians should prepare for it. While intended specially for parish use, the little book evidently had an extensive sale. It is of value not only intrinsically, but also as probably the first tract on the subject written by an American clergyman. It was published anonymously, but internal evidence and the fact that the only known copy has an inscription in Mr. Ellison's handwriting, sufficiently identify him as the author.[1]

It was a joyous day to the whole parish, when in September, 1791, the Bishop of New York sailed up the Hudson to make his primary visitation of St. Peter's. To many of the congregation Dr. Provoost was probably personally known as the "Whig parson," who, although he would not take any active part against his brethren who preferred the settled order of things, from his retirement at East Camp watched the revolutionary struggle with deep interest and sympathy. He had on at least one occasion gone to Albany and officiated at St.

Bishops from the Revolution in 1688, to the present Time. 12 mo., pp. 8, 18, 15, 4. New Haven: printed by Thomas and Samuel Green.

[1] The tract is entitled: A Short Account of the Apostolic Rite of Confirmation, to which are added Directions to those who would prepare truly to receive it. Printed in Albany (1791) by Charles R. and George Webster, No. 46 State Street, corner Middle Lane, and sold at Spencer's and Ellison's bookstores, Albany — By Messrs. Martin & Co., Schenectady; Mr. Thos. Burgess, Warrensbush; Capt. Waterous, Ballston; Mr. John Hitchcock, Kingsbury, and Mr. James Masters, Schagticoke. The only copy known is in the Library of the General Theological Seminary, New York City. It is inscribed in Mr. Ellison's handwriting: "The Rev. Dr. Moore."

Peter's.[1] There are but few details of the visitations made by him. We know that he was inclined to follow the prevalent custom of his episcopal brethren in England, and seldom, if ever, visit any parish oftener than once in three years. It was more than four years and a half after his consecration before he came to Albany, or any parish in the northern part of the state. As the rector of a large parish he had important priestly work. The idea that the bishop should be the chief missionary, did not enter into Bishop Provoost's view of the nature of the episcopal office. This visitation to St. Peter's excited great interest, and attracted many to witness the novel sight of a bishop in the old Dutch town. The series of services commenced on Sunday, September 11, when the bishop, who was accompanied by the Rev. Samuel Nesbitt, as chaplain, preached in the parish church. On Wednesday, September 14, the rector presented one hundred and forty-seven persons to receive the apostolic rite of laying on of hands. Grey haired men and women who had been for many years communicants, and young men and maidens, welcomed the opportunity of receiving the seal of the Lord in confirmation. Among those confirmed there were eleven "persons of colour."

The increase in the number of communicants was not immediately apparent. At that time each step in the Christian life was taken with great deliberation. There was often an interval of many months, sometimes years, before confirmation was followed by reception of

[1] Bp. Provoost's latest biographer, Gen. James Grant Wilson, notes the endorsement on a MS, sermon in his possession which indicates that it was preached at Albany in March, 1776. He also prints an extract from the sermon, See "Centennial History of the Diocese of New York." New York, 1885, pp. 130, 131.

the Holy Communion. This was due, in part, to inadequate preparation for confirmation, but largely to reverence for the Sacrament and a dread of receiving unworthily the Body and Blood of the Lord. On the following Sunday, September 18, the Bishop, as Mr. Ellison records: "admitted to the order of Priesthood, the Rev'd Daniel Barber, of Manchester, Vermont, in St. George's, Schenectady, the Rev. T. Ellison officiating as Archdeacon and preached the sermon. Next day, Monday, the Bishop confirmed fifty-three in said Church." Thus closed a memorable visitation.[1]

Mr. Ellison had taken great interest in the organization of the Church in Vermont. A letter which he wrote was read before the primary convention which met in Arlington, in September, 1790. He received the formal thanks of the convention and was requested to preach at the opening of the next convention.[2] The only contemporary evidence that a convention in 1791 was held in Vermont is found in Mr. Ellison's "*Notitia.*"

The "*Notitia*" closes with the year 1791. The last entry is: "Dec. 25, 1791. This being Christmas Day the Sacrament was administered to fifty-eight persons." For the remaining years of Mr. Ellison's ministry there is no complete record. Three pages and a half of the register are filled with entries of marriages and baptisms recorded by the Rev. Wm. B. Lacey "from scraps of paper in the hand-writing of the Rev. Thos. Ellison handed to him by Thos. W. Ford, Esq." It was said

[1] See appendix.

[2] See Documentary History of the Church in Vermont, p. 12.

by one who knew, that after the death of Mr. Ellison: "All the books and papers belonging to the rector officially, which, according to custom, should have been carefully kept together and given to his successor, were scattered over the city. The Wardens, the Vestrymen, the clerk and others divided among them the books, the papers, the charter, the seal. Some of these have since been collected but much remains out of the hands of the present Rector that ought to be found with him."[1] Some of these records are now in the archives, but many documents and books in existence eighty years ago cannot now be found, among them the vestry minutes to 1802. The statistics for the years from 1787 to 1792 show that the church was growing rapidly. There were two hundred and nineteen baptisms, fifty marriages, and nine burials; the latter record, however, is imperfect.

Early in the following year Mr. Ellison's plan for a proper parsonage was carried into effect. A contract was made on February 17, 1792, between "Isaac Packard, House Carpenter," and the Corporation of St. Peter's to build a house "front Lodge Street and on the south side of Maiden Lane, to be forty-one feet in length, thirty-four feet in width." It was to have two stories, the lower one to have nine windows and the upper one eight. Above was to be a garret, with two windows at each gable end. There were to be "two outside doors, each divided into half doors. The front door was to have six panels raised and to be lined on the inside, and to have a frontispiece equal for workmanship to that of John D. P. Douw in State street. The roof was to be well boarded and shingled." The

[1] The Answer of the Congregation of St. Peter's Church, to the Pamphlet of Lt. Gov. Tayler and others, p. 14.

house was "to be finished on or before the first day of August next." The contract price was "one hundred and sixty pounds, New York Currency."[1]

Mr. Ellison had lived in a house on the south side of State street, nearly opposite the southeast bastion of the fort. A writer upon old Albany describing it says: The house occupied by Mr. Ellison was standing in 1850, looking much the worse for age, although it never had any pretensions to elegance. It was long the well known chair factory of L. McChesney. This is also the property of Mr. Philip Wendell, who built a manufactory upon it."[2]

Mr. Ellison soon added to his other cares the charge of several pupils, whom he took into his own family, and instructed with skill and precision in mathematics and the classics. They were fitted by him for an early entrance into college. Among these boys was a son of Judge Cooper of Otsego Hall, James Fenimore, who entered Yale College at the age of thirteen, and became known as the first and most famous American novelist. Mr. Ellison is said to have been a strict disciplinarian, to have been the first to introduce the scansion of Latin poetry in this country, and to have given to all his pupils a judicious knowledge of the classics of English literature. When the Albany City School was projected in 1796, Mr. Ellison, Rev. John B. Johnson, colleague of Rev. John Bassett of the Reformed Dutch Church, and Wm. McClelland became its trustees.

Mr. Ellison's reputation as an accomplished theologian brought from Cornish, New Hampshire, to

[1] The original contract, from which the extracts in the text are taken, is among the archives of St. Peter's.

[2] Munsell's Annals of Albany, I, p. 314.

Albany in the fall of 1796, Philander Chase, a young man whose desire to study for the holy ministry led him to take the long journey and place himself under the instruction of the "English dominie" as a candidate for holy orders. Mr. Chase brought with him a letter of commendation from the Convention of Vermont. His arrival in Albany he picturesquely details in his "Reminiscenses," written when for many years he had borne the honor and endured the hardship of being the pioneer western bishop of the American Church. Mr. Chase's account gives the only description extant of the personal appearance of the rector of St. Peter's:

"To an inexperienced young man, without letters of commendation, this going to Albany was an enterprise of no small importance; and his feelings on that occasion will never be forgotten. Hitherto he had been conversant with pastoral life, and with the inhabitants only of villages and hamlets. He had now to enter a city with crowded streets and bustling with business. To add to his embarrassment, he knew not a soul in it, nor how to get intelligence of the person he wished most to see, and still further to depress his feelings, he had but one crown of money in his pocket, so much more had his expenses already been than he expected when leaving his friends in Cornish. He pressed, however, fearlessly forward; God was with him, opening his way and directing his steps. Having passed Market, he entered Court Street, and stopping at 'Wendal's Hotel' inquired 'Where lives the Rev. Thomas Ellison, the Episcopal clergyman?' 'What, the English Dominie?' replied a friendly voice; 'You will go up State street, pass the English stone church, which stands in the middle of that street, and as you go up the hill, turn the second corner to the right; there lives the English Dominie, the Rev. Mr. Ellison, in a newly built white house, the only one on the block or clay bank.' It was indeed just so; and the writer mounted the plank doorsteps, and with a trembling hand knocked at the door of the rector of St. Peter's, Albany. 'Is this the Rev. Mr. Ellison?' said the writer, as the top of a Dutch built door was opened by a portly gentleman in black, with prominent and piercing eyes and powdered hair. 'My name is Ellison,' said he,

'and I crave yours?' Giving his name the writer said, 'I have come from New Hampshire, the place of my nativity, and being very desirous of becoming a candidate for holy orders, I will be much obliged for your advice.' Mr. Ellison then said 'God bless you; walk in.' This was a crisis of unspeakable importance to the writer. Verily doth he believe that, had the reception now given him been otherwise than that of marked good will and condescending kindness, the whole course of the writer's life would have been changed. A rebuff would have turned his face another way." [1]

Mr. Ellison's sympathy for the young student was shown in a very practical way. He procured for Mr. Chase a mastership in the new City School, with what was then considered a good salary, four hundred dollars. He also suggested that, as Mr. Chase had read service among his friends in New Hampshire, he should become lay reader in the new and thriving village of Troy, six miles above Albany, where there was a little company of Church people, principally from Connecticut.

The rector lent him manuscript sermons, gave him the use of a large and well chosen theological library and for two years superintended his studies in preparation for the holy ministry. Bishop Chase speaks of his friend and instructor with affectionate warmth but with some exaggeration of language. It seems curious that he should apply to one only thirty-six years old the epithet "venerable."

It was probably Mr. Ellison who, on June 10, 1798, in St. Paul's Chapel, New York city, presented Philander Chase to Bishop Provoost to be made deacon. It was, undoubtedly, on his recommendation that Mr. Chase became missionary in northern New York under

[1] Bishop Chase's Reminiscences, An Autobiography. (second edition: Comprising the history of the principal events in the author's life to A. D. 1847. Two Volumes, Boston: James B. Dow, 1847) Vol. I. pp. 19–20.

the Missionary Society of the diocese to succeed the earnest and devoted Robert G. Wetmore.

In 1796 the congregation of St. Peter's had outgrown their church building. The rector and vestry recognized that a new edifice was an absolute necessity. They also were aware that the ground upon which the church stood was valuable, and should not be allowed to pass out of their hands without reasonable compensation. From an abstract of the negotiations with the City prepared by Mr. Ellison, we learn that on Feb. 26, 1796, "The vestry of St. Peter's Church resolved to build a new church, the present one being too small; and in order to that, resolved that a letter be sent to the corporation of the City, informing them of that determination and asking them whether they meant to avail themselves of that Right of Preemption which was granted at their Request, Sep. 20, 1790, informing them besides that they wished to purchase a certain Lot of Ground, bounded by Barrack, Steuben, Lodge and Pine Streets, and that if the purchase should be made, they would make payment, *whenever the value of the Lot in State Street should be ascertained.*" [1]

The reply of the corporation was made in the form of a report from a special committee of the Common Council consisting of H. Woodruff, Sanders Lansing, John V. Henry, Killian K. Van Rensselaer, under date of May 3d, 1796. This report, says Mr. Ellison, was laid before the vestry on Aug. 23d. The comments he makes upon it show acuteness and wisdom:

"In this report, the Committee never mention whether the Lot ought to be bought by them or not.....assert that an imaginary

[1] Mr. Ellison's MS: *The Landed Estate of St. Peter's Church.* A copy of the Letter to the Corporation will be found in the appendix.

value of £1,500 had been set upon the Lot in State Street on which St. Peter's stands, and state that it would be expedient in the Board not to avail themselves of the Right of purchasing that Lot, because if the appraisers should set so high a value as £1,500 upon the Ground, the Board cannot consistently with their existing engagements,[1] without perhaps a sacrifice of Property pay that sum, and as a sufficient Space is on each side of the Church for a street, the advantage gained by the removal of the Church would be too dearly bought at that price.

"They suggest at the same time that the Lot which the Church wishes to purchase, should be given in exchange for that on which the Church stands, upon condition, that the Church which they contemplate to erect shall be built upon it. It may here be remarked that the imaginary value here mentioned was imaginary indeed. It was not for one party or the other, or any but the appraisers that might be appointed to talk of the value of the Lot. This imaginary value, as it was called was a mere Phantom, which like an Ignus Fatuus has led them into the very difficulty from which they thought they were steering. They have confessed their apprehensions that four sworn appraisers would value the Lot at £1,500, whilst they would be willing to have shown that it was worth little or nothing. Without considering that the ground covered by the Church is only a Part of the Lot which the Church owns, they feared that the Part will be rated at that value,[2] and if so what must the whole Lot and the Cemetery, 90 feet by 60 be worth? If there be space sufficient for a street on each side of the Church, will there be space sufficient should the whole Lot be covered by a new Church or other buildings? And yet this Lot, measuring 90 by 60, of which a part only, measuring about 53 by 37, it is feared will be valued by four sworn appraisers at £1,500, is to be demanded for what? Why for a lot in a corner of the city loaded with an immense depth of clay, and of very inferior value — and yet that lot, such as it is, is to be thus given in exchange only upon condition that it be applied to one particular purpose."[3]

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[1] The Albany Water Works.

[2] *Note by Mr. Ellison:* They knew not that the Church owned any more ground than that covered by the building which is about 53 by 37 feet. Now if that part of the ground so covered would be estimated at £1,500 what would be the value of the whole 90 by 60 feet when the street would be almost blocked up.

[3] Mr. Ellison's MS. *The Landed Estate of St. Peter's Church.*

The report from the Common Council was read at a vestry meeting on August 23. Although its terms were unsatisfactory, "The Vestry," as Mr. Ellison says, "out of the pure principle of accommodation made sacrifice to their love of peace, and determined, if they could to accept any eligible situation in exchange for that which they possess, and ordered a petition to be sent to the Corporation of the City requesting them to make the exchange, but without the condition recommended in the Report." An answer to this second communication came in the form of a suggestion that the condition would be withdrawn, provided that when the present Saint Peter's was demolished the steeple be left standing. Old Albanians may remember reading that the city engine house stood very near to the southern wall of St. Peter's, and that it was the bell from its steeple that for many years rang the alarm for fires. Upon this demand Mr. Ellison thus comments:

"It is to be remarked that the steeple cost above £500 when labour and materials were lower by fifty pr cent than at present, and that the very same Corporation [the very moment before they made][1] their demand of the steeple, exonerated a Lot in Pearl St, near Fox's Kill from a similar restriction which had been conveyed to the Dutch Church not for a recompense of which part only was[2] believed to be worth £1,500, but for *Nothing*. The Vestry were not ignorant that this was not the only favor that the Corporation of the City had granted to the Dutch Church. They were not ignorant that a Lot had been gratuitously given to the Presbyterian Congregation, tho' not without a Restriction, on which their old Church had been erected and that the Lot on which their new Church had been built had also been given to them, without any Restriction or Incumbrance whatever, except a doubt-

[1] The phrase in brackets originally was written "within a few hours of their making," which was erased, and the words in the text substituted.

[2] A word erased,

ful claim which was relinquished for a trifling sum. Nor were they ignorant that a similar favor had been granted to the Methodist Congregation, and had been promised to the Roman Catholics. They knew all this whilst they also knew and reflected with pleasure that they had never been laid under any obligation to the Corporation of the City by any such favor, and tho' they might have relinquished the Request to exchange on equal Terms, and have looked upon the answer of the Corporation of the City as conclusive, yet, whilst they were determined no longer to be trifled with, they would abide by their last proposal, and accordingly resolved: That they were still ready to make the Exchange *unconditionally*, provided it was ratified within two weeks, otherwise they would abide by the Covenant or Convention of Sep'r 21st, 1790."[1]

More than a year before, the vestry had announced to Trinity Church, New York city, their desire to build a new church, if a grant could be obtained from the mother parish of the diocese, which then gave liberally for the extension of the Church throughout the state. A letter, evidently written by the rector, was formally adopted by the vestry of St. Peter's at a meeting on June 15, 1795, and was inserted in the missing volume of vestry minutes. A single extract from it is in print: "Had we funds in any respect sufficient for our present exigencies we should apply them without seeking aid elsewhere, but as our little property which we have lately obtained, was so situated that not one tenth of what it will probably be worth in twelve years could be got for the immediate sale of it, we have leased it in small lots to poor persons at a very small rent for twenty-one years."[2] After the insertion of the letter in the minute book, Mr. Ellison added this memorandum: "Mr. Ellison carried down this letter, and in person

[1] Mr. Ellison's MS. *The Landed Estate of St. Peter's Church.*
[2] The Answer of the members of the Congregation, p. 7.

spoke to each of the members of Trinity Church (Vestry). The yellow fever and other circumstances prevented the Vestry of Trinity Church from giving an answer for many months."[1]

It was at the same vestry meeting on February 26, 1796, when negotiations with the City were resumed, that the welcome information was given by the rector that he had received an unofficial communication informing him of a grant of £2,500 toward the building of a new St. Peter's, from the corporation of Trinity Church. The vestry was duly grateful, and asked the rector to return thanks for the generous gift whenever there should be sent to him the formal documents concerning it.[2] On August 23d, Mr. Ellison told the vestry that the condition of the grant had been "for the sole and express purpose of purchasing lands for a glebe." The writer of "The Answer" intimates that Mr. Ellison was desirous of thus increasing his own income, and only yielded to the pressure of the members of the vestry, when he wrote to Bishop Provoost asking for an alteration in the terms of the grant, by which the vestry could "dispose of the said sum in such a way as to them might appear most conducive to the interest of the Church." His letter produced the desired change, and he announced that the grant had been made for building a church in Albany "with a proviso" that the corporation of the church appropriate and secure real property equal in value to that sum, for the support of the rector. For this gratifying result the vestry sent thanks, and determined that the proper instruments should be drawn by the rector in consultation "with

[1] The Answer, &c., p. 8.

[2] For the Extracts in full from the Vestry Minutes see appendix.

Mr. Lush or any other lawyer" to secure the condition required by Trinity Church.[1]

The refusal of the City Council to recede from their position, and the firm determination of the rector and vestry that no unfair advantage should be taken of the parish, ended the effort at this time to reach a satisfactory conclusion. The building of the new church was necessarily deferred, although, undoubtedly, subscriptions were being made toward the building. The donation from Trinity Church, New York, was paid in July, 1797, by the assignment of certain securities. These were probably allowed to accumulate in the hands of that corporation until needed.[2]

On February 28, 1797, the rector of St. Peter's was honored by an election as a regent of the University of the State of New York, "in the room of the Rev. Jonah Coe, resigned."[3] He filled the duties of his new office with the same scrupulous exactness that he gave to every task he undertook. He was appointed on important committees of visitation, was chosen usually to be one of those who prepared the annual report to the Legislature, and, among his earliest efforts as a regent, was the preparation, with Mr. Gulian Verplanck, of a seal for the University.

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[1] The Answer, p. 9.

10th July, 1797.

[2] Resolved that the Treasurer may assign Frederick Rhinelander's note for £2140 payable 25th next March, for the use of the Episcopal Church at Albany, as part of the donation of £2500, voted by this Board, and may also further assign to them other securities of this Corporation to the amount of £360 in discharge of the said donation. —*MS. Vestry Minutes of Trinity Church, New York.*

[3] The statement of the text is taken from the MS. Book of Minutes of the Board of Regents. The University Manual, Albany, 1882, says that the Rev. Jonas Coe "declined the office." p. 200.

The Lutherans had always maintained friendly relations with the Church of England. Their children attended English schools, and, naturally, went to the English church, and their parents soon followed them. The connection between the Lutheran congregation in Albany and St. Peter's Church had been more than a mere interchange of courteous greetings. The two congregations had shared the same church building, and even, according to a statement in the records of the Lutheran church, paid the salary of the minister in common. Mr. Ellison perceived the tendency of the Lutherans toward the Church, and with his promptness to seize opportunities, held many conversations with Lutheran ministers and laymen. He saw that they were willing to accept the doctrines of the Church, and knew that, by their inclusion in the American Church, the greater part of northern New York would be filled with comparatively strong parishes, as the country to the north and west of Albany was largely settled by Germans.

The result of his interviews was the statement made by Dr. Moore at the convention of the diocese of New York, on Oct. 5, 1797, quoting from a letter of Mr. Ellison: "That some Lutheran clergymen had in the name and on behalf of the Consistory of the Lutheran Church in the State of New York, intimated to him a desire to have it proposed to this Convention that their Church might be united with the Protestant Episcopal Church in this State, and that their ministers might receive Episcopal ordination."[1] A committee, the Rev. Dr. Moore, the Rev. Thomas Ellison, and

[1] Reprint of Journals, p. 85; also Perry's American Episcopal Church II, pp. 150, 151.

the Rev. Ammi Rogers, was appointed "to meet such gentlemen of the Lutheran Church as may be duly appointed by their ecclesiastical authority to confer with them on the subject." The only contemporary account that we have besides the formal record in the convention journal is found in the "Memoirs of Ammi Rogers."[1] Whether the proposed committee meeting ever was held is uncertain. Dr. Moore in a letter, dealing also with other topics, says:

NEW YORK, *Dec.* 11, 1797.

"DEAR SIR:—I have been expecting for some days past a letter either from you or from Mr. Ellison respecting the business of the Lutheran Church, for the management of which you know we are the Committee appointed by the Convention. I wish you would attend to it and let me know the result of your deliberations. * * * *"[2]

Mr. Rogers in his reply dated "Ballston, December 20, 1797," says: "As to the business of the Lutheran Church, Mr. Ellison and I have had a consultation on the subject, and are calculating to see the Rev. Mr. Quitman, when we will let you know more about it."[3]

Whether Mr. Ellison was too sanguine, or the Lutheran clergy were unwilling to wait for the slow action of a conservative convention, which owing to the prevalence of yellow fever did not hold any sessions for three years, or some other cause intervened to cool their ardor for the Church, can only be conjectured. Certainly the authorities of the Lutheran Church in the state were favorably inclined to the American Church. When, in the fall of the same year, the laymen who had organized an English Lutheran Church in the city of

[1] See appendix.
[2] Memoirs of Ammi Rogers, p. 25.
[3] Ibid, p. 26.

New York sent notice of their action to the Evangelical Ministerium, which met at Rhinebeck in September, that body resolved, that while "it is never the practice in an Evangelical Consistory to sanction any kind of schism," yet if the children could not or did not wish to attend "the German School" which they earnestly recommended, yet they would not "look upon persons who are not yet communicants of a Lutheran Church, as apostates, in case they join an English Episcopalian Church." They further declare: "That on account of an intimate connection subsisting between the English Episcopal Church and the Lutheran Church, and the identity of their doctrine and near alliance to their Church discipline — this Consistory will never acknowledge a new erected Lutheran Church merely English, in places where the members may partake of the services of the said Episcopal Church."[1]

During the next five years we have few documents to aid us in tracing the progress of the parish. In 1799 another attempt was made to induce the City to carry out the covenant in the deed of September 21, 1790, which Mr. Ellison says was inserted at the request of the City Corporation. At a vestry meeting held on August 12, 1799, the Treasurer, Mr. Daniel Hale, was instructed to write to the Common Council on the matter. At a meeting of the vestry on December 9, 1799, the church wardens, Messrs. John Stevenson and Goldsbrow Banyar, with Mr. Hale were appointed a committee "to confer with any Committee that may be appointed by the Corporation of the City in consequence of the letter

[1] pp. 5, 6 History of the Church of Zion and St. Timothy of New York. 1797—1894, by David Clarkson. Privately printed, New York and London. G. P. Putnam's Sons.

ordered to be written by the Treasurer, August 12, 1799." Eight months after, at a meeting held on August 27, 1800, the vestry with grim determination, resolved that the Committee "resume that business and take proper means to obtain an answer to that letter, and receive proposals for cash, obligations payable at a future day, or lands at an equivalent value."[1]

On December 15 the City Council passed a series of resolutions[2] which evidently were submitted by Mr. Ellison to counsel learned in the law, with his full statement of the thirteen years of negotiation with the City. Finally, on January 14, 1801, the corporation of Albany gave to the corporation of St. Peter's a bond for five thousand dollars, conditioned upon the carrying into effect the award of the four arbitrators who were named in it, as to the value of the land upon which St. Peter's stood. The City had chosen the Hon. Jeremiah Van Rensselaer and Judge Egbert Benson, and the vestry Messrs. Henry I. Bogart and John V. Henry. By them the board of arbitration was completed by the selection of the Hon. Simeon DeWitt, surveyor general of the State. This board, with due deliberation, rendered its report on February 9, 1801. It declared that they "do fix, certify, and award, the sum of two thousand five hundred dollars as the sum to be paid by the Mayor, alderman and commonalty of the City of Albany above mentioned, as the value of the lot of ground whereon the Episcopal Church now standing in State Street in the said City is erected."[3]

[1] Mr. Ellison's MS. *The Landed Estate of St. Peter's.* For Mr. Hale's letter see appendix.

[2] For a certified copy of the Resolutions see appendix.

[3] MS. Award annexed to bond of the City in archives of St. Peter's. For a copy see appendix.

The way was now clear for the parish to build a new church. For some reason which does not appear, there was a delay of nearly a year before making a contract. Possibly there were further dealings with the City concerning the plot of ground which the church was willing to accept as an equivalent for the amount awarded for the property in State street.

A contract, however, was signed on January 26, 1802, between "the Rector and Inhabitants of the City of Albany, &c.," and Philip Hooker, Elisha Putnam, Garrett W. Van Schaick and Samuel Hill. The party of second part was "to erect, build and complete a stone Church on the lot of ground in the first ward of the City of Albany at the intersection of State and Lodge streets, adjoining to the rectory house and lot occupied by the Rev. Thomas Ellison, according to the plans annexed." The church was to be completed "on or before the 15th day of June in the year of Our Lord, 1803." The material of the old church, with the exception of the bell, clock and other movable furniture, was to be accepted in payment of twelve hundred and fifty dollars. The contract price was to be seventeen thousand dollars.

Mr. Ellison now saw his work crowned with success, but his eyes never beheld the church completed and ready for use. Tradition tells of his sitting on the stoop of the rectory house when too feeble to walk out, and watching the excavations being made for the foundations. He had been for several weeks dangerously ill, and instead of being the active superintendent of the work to which he had given such long and patient care, he could only advise with the building committee. On Monday, April 26, 1802, in the forty-third year of his

age Thomas Ellison ended his earthly life. The whole city made lamentation, for he had been an honored and progressive citizen and greatly beloved.

The funeral was on Wednesday, April 28, and a contemporary account says that the burial was in the "Episcopalian Cemetery, and was attended by a large concourse of lamenting friends." Its expenses were met by a subscription among the members of the parish. A balance being found on hand after paying all bills, Mr. George Ramsay was requested to lay it out in wood for a poor woman. Over the grave of Mr. Ellison there was erected by the Hon. Philip S. Van Rensselaer a marble slab with an elaborate inscription.[1] It still occupies a conspicuous position in St. Peter's lot in the Albany Rural Cemetery to which it was transferred from the old burying ground. This is the sole memorial of one whose plans for the permanent benefit of the parish were wise and far-sighted, who, if his life had been spared, undoubtedly would have so secured the property of the parish that it could not have been alienated. Mr. Ellison was the only rector among the sixteen incumbents of St. Peter's who died in office.

[1] See appendix for a copy of the inscription.

CHAPTER VIII

BUILDING OF THE SECOND CHURCH EDIFICE

Demolition of the first St. Peter's church, 1802. — Services held in the Dutch church, 1802–3. — The Rev. Frederic Beasley called as rector, 1802. — A committee appointed to secure funds, 1802. — Completion and consecration of the second St. Peter's, 1803. — The Dioesan Convention and ordination of the Rev. Davenport Phelps, 1803. — Description of the new church. — Mr. Beasley's activity as rector and in the diocese. — Sale of three lots on State Street, 1805. — Measures to meet the deficiency of income, 1805–1809. — Resignation of Mr. Beasley, 1809.

THE endeavor of the vestry to find a suitable successor to Mr. Ellison, brought to Albany several clergymen, among them the Rev. Bethel Judd, who in May, 1802, became the rector of Christ Church, Hudson, the Rev. Frederick Van Horne from Ballston, and the Rev. Frederick Beasley, of Elizabeth Town, N. J. At its meeting on September 29, 1802, the vestry "Resolved, That a call be presented to the Rev'd Mr. Beasley of Elizabeth Town, State of New Jersey, with a salary of one thousand dollars per annum and the use of the Parsonage House, that this vestry will be answerable for the payment thereof, and that information of the same be immediately given to the Rev'd Mr. Beasley, by a letter signed by the two church wardens."[1] It was also resolved that the call be made out without delay, and after being duly signed be "presented to Mr. Beasley by Mr. Hale who expects shortly to set out for New York."

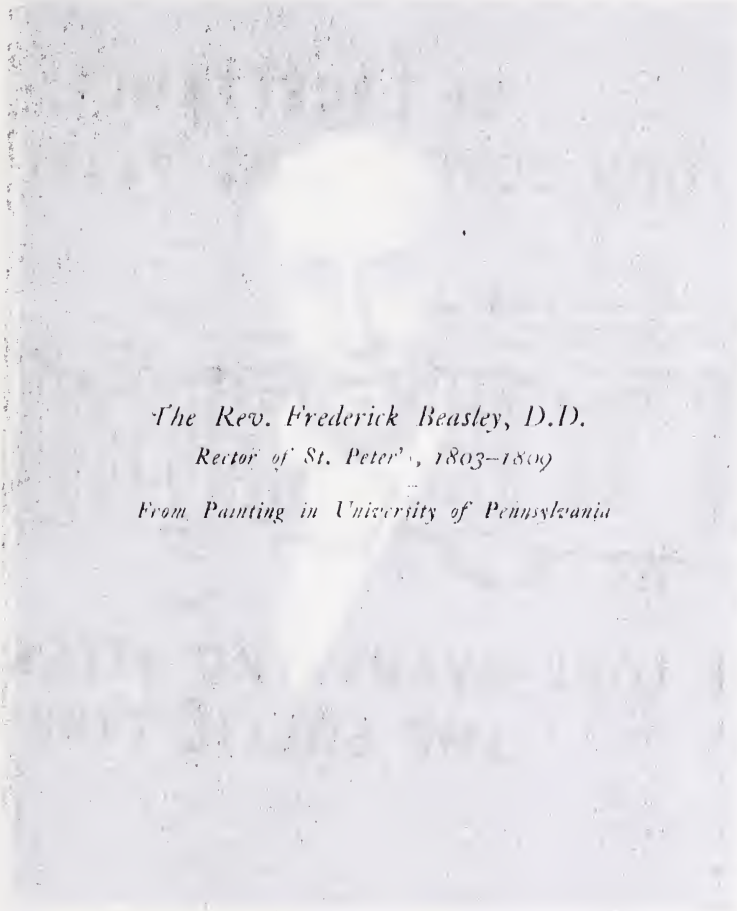
[1] MS. Vestry Minutes.

In the formal letter of the wardens they inform Mr. Beasley of the terms of the call, and say that they did not expect him to assume the rectorship immediately, "as the church now erecting will not be completed until the ensuing Spring, and as the former church is demolished." Mr. Beasley accepted the call in a letter dated Albany, Nov. 15, 1802.[1]

The entries in the treasurer's book show that only a few services were held while the new church was building, and the members of the parish were waiting for the arrival of the rector-elect. With prompt and thoughtful courtesy an offer was made to the vestry by the consistory of the Reformed Protestant Dutch church, through its senior minister, the Rev. John Bassett, "of one of the Dutch Churches in the City for the performance of Divine service by an Episcopal clergyman when it shall be required by this vestry, and when either of the said Churches shall be vacant." A similar offer was made through the Rev. Eliphalet Nott, the pastor of the Presbyterian church, afterward president of Union College, from the session of his church. To each corporation a fraternal response was given.[2] Whatever services were held, were, according to the records, in one of the Dutch churches. The exact date of the last service in the old church cannot be definitely known. Mr. Stevenson, the senior warden, states in his family record that "In the beginning of July, 1802, the workmen began to take down St. Peter's Church in this City."

Under date of October 5, 1802, the treasurer entered this item "Paid laying the corner stone of the Church,

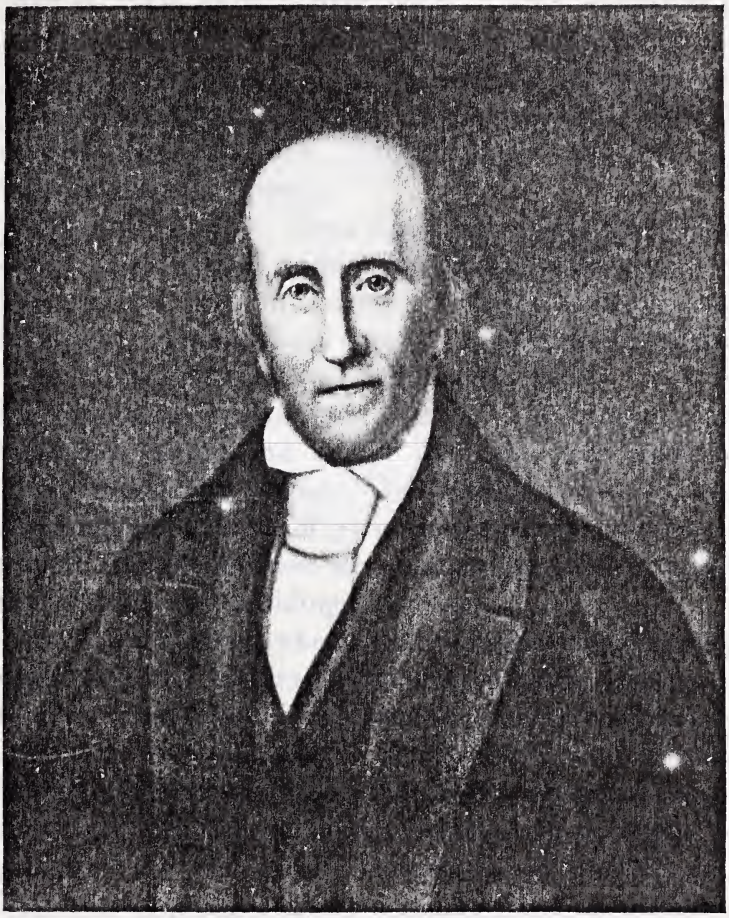
[1] For the text of these letters see appendix.
[2] For action of the vestry see appendix.



The Rev. Frederick Beasley, D.D.

Rector of St. Peter's, 1803–1809

From Painting in University of Pennsylvania





$4." The only contemporary account of this service is found in an entry made by the Hon. John Stevenson on a fly leaf of his family Bible: "City of Albany, State of New York, 7 May, 1802. John Stevenson as church warden, laid the north-east cornerstone of the new Episcopal Church to be built on the southeast corner of the Ground belonging to the Episcopal Church of this place, called St. Peter's Church, which is the name of the new Church." [1]

When the first St. Peter's was torn down, the bodies of all those buried within the church were carefully removed and re-interred under the tower of the second building. Among them were the remains of the gallant Lord Howe, who fell at Trout Brook, July 6, 1758, in the campaign against the French.[2] A payment of seventeen dollars and a half ($17.50), was made to Adam Todd, the sexton, "for raising, removing, and interring, the remains of 35 persons from the interior of the old Church in State Street when demolished to the new Church now building."

In August, 1802, when the new church was partially completed, the building fund was so nearly exhausted that the vestry appointed Messrs. Goldsbrow Banyar, Philip S. Van Rensselaer, Daniel Hale, and Dudley Walsh, a committee to borrow from time to time, on their individual responsibility, such sums as might be necessary for the proper completion of the church. The vestry pledged all the church land as security. Whatever amount was borrowed was to be only upon a

[1] MS. entry in the Stevenson Family Bible now in the possession of Mrs. Augustus H. Walsh, a member of St. Peter's, where her ancestors have worshipped for more than a century and a half.

[2] See appendix. *The Burial Place of Lord Howe.*

formal resolution of the vestry. At the same meeting this inscription for the marble slab to be placed above the pediment of the main entrance was authorized:

"Give glory to the Lord, for he is good,
for his mercy endureth forever."
SAINT PETER'S CHURCH
Formerly standing in the centre of State Street where intersected by Barrack Street. Built An. Dom. 1715, and incorporated An. Dom. 1769, was demolished and
This edifice erected
Anno Dom. MDCCCII.
Thomas Ellison, Rector.
John Stevenson
Goldsbrow Banyar
Church Wardens.
Consecrated
P. Hooker, Arch. [1]"

Every detail of the work was carefully watched by the vestry and several resolutions concerning it are on record. At one time "the side ceilings over the galleries" were ordered to be finished "square instead of arched." This resolution however was rescinded. The slate for the roof of the church, not being as the minutes state, "in colour, dimensions and appearance" according to contract, was rejected. In January, 1803, the church was evidently nearing completion, for a special contract was made with Hooker & Putnam for finishing the gallery pews at a cost of three hundred and seventy-two dollars. The treasurer was at the same time authorized "to employ one or more labourers to

[1] See appendix.



The Second St. Peter's Church
Built 1802



dig and loosen the earth about the Church, provided the carmen will cart away the same without pay, and that they enter upon the work immediately." The first entry concerning the music of the Church is on January 23, 1803. "Mr. Isaac Fryer, the clerk, having presented an anthem proper to be sung at the consecration of St. Peter's Church, Resolved, that Mr. Fryer be requested to have the said anthem practiced in season, and performed under his direction at the period of consecrating said Church."

The growth of the city compelled the parish to lower the foundation of the parsonage house, "as many feet as will best suit the present level established by the Corporation of this City." For this purpose a contract was authorized to be made by Messrs. Van Rensselaer, Ramsay and Hill, "with Mr. Hooker or with any other proper person, for lowering the same to a proper depth, building up the foundation walls, compleating the ceilings in any necessary part, and making the House proper for the residence of the Rector, and to lay the same before this Board." An act of courtesy rare in those days was the direction to pay the traveling expenses of the rector when he visited the city, and also the expenses incurred by himself and his family in removing to Albany.

Before making large demands upon the credit of the committee appointed in August, 1802, the vestry determined to ask from the corporation of Trinity Church, New York, a further loan of one thousand pounds, at that time equal to twenty-five hundred dollars. The letter soliciting this aid was to be written by the treasurer, Mr. Daniel Hale, and was to detail "the progress and present state of the Church now

erecting in this city." The vestry also instructed Mr. Hale to say "that security would be given to the Trinity Corporation on the lands belonging to this corporation, that the annual interest thereof will be paid to the Rector of St. Peter's Church included in such annual salary as shall be allowed him." So confident were the vestry that the sum asked for would be granted, that at the next meeting the committee was ordered to take up a note for fifteen hundred dollars at the Bank of Albany, and make a new one for three thousand dollars, in order that the promised payment to Hooker and Putman might be made and also the expense of work upon the parsonage be promptly met.

Mr. Hale's draft of a letter to Bishop Moore, the rector of Trinity Church, New York, was at this time read, approved and ordered to be "signed by the church wardens and sent to the Bishop."

It contains a full and precise statement of what had been attempted and done by the vestry of St. Peter's in the building of the church. It speaks of the increasing value of the church lands, mentions the calling of Mr. Beasley, and contrasts the condition of the parish when Mr. Ellison assumed the rectorship and at the time of writing. It asks for the aid in confidence "that their favours are not bestowed unworthily, but, on the contrary, that they are affording a necessary assistance to a Society of their Brethren who evince every disposition to turn such assistance to a profitable account." The description of the church in the letter is of value, as the only contemporary account, and was probably given to Mr. Hale by the architect.

"The Church, which promises to be strong and durable, is built of rough stone, to be finished on the

exterior with a rough cast of proper cement, and situated on the north side of State street at the intersection with Lodge street. The walls are two feet six inches in thickness, sixty-two feet wide on State street and ninety feet long on Lodge street, ornamented with freestone in a manner to render it neat and respectable, and covered with the best Welsh slate. The interior of the Building is fifty-seven feet wide, and seventy-two feet long in the clear, the tower projecting six feet in front on State street and forms a base of twenty-two feet square. The whole is contracted to be finished with pews, Galleries on their sides, Pulpit, reading desk, clerk's desk, Communion Table, Font, etc., in a complete and workmanlike manner, with materials of the best by the 15th June next." Of the cost, Mr. Hale says the contract price was to be seventeen thousand dollars, and the galleries "to be 'pued' within the same time for $372." "There will then remain to be done, to render the whole undertaking compleat, as follows:

To lower the adjoining parsonage house and fit it up for the reception of the Rector,	$750.00
A neat steeple to consist of five sections, rising seventy feet in height,	3,088.00
The ground taking down and levelled on both streets, and round the church, a stone wall on the west to support the elevated ground, and paving both streets,	1,000.00
Whole expense,	$22,210.00

The state of our payments and funds generally, are as follows:

In addition to the sum originally granted by the Vestry of Trinity, the Interest having been annually expended for necessary Church purposes,	$6,250.00
We have collected by subscription and raised among ourselves, without disposing of any of the Church lots and including the avails of the old Church,	6,513.00
We calculate to raise by sale of Pews,	3,000.00
There will then be a deficiency to be made up by us to complete the first contract, of	1,509.00[1]''

The reply of the vestry of Trinity Church to this appeal is not recorded. Mr. Clowes in "The Answer of the Congregation" says: "This petition, with all its imperfections on its head, we are told[2] was sent to the vestry of Trinity Church. And we are told also (though nothing of this kind appears in the minutes of the Church) that the Vestry of Trinity Church answered by declaring themselves *unable* (very probable) to make any further grant, but authorised a sale of any of the lots by relinquishing all claim to them under the aforementioned obligation."[3]

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[1] The full text of Mr. Hale's draft will be found in the appendix. Mr. Clowes here refers to the "Pamphlet" of Lt. Gov. Tayler and others, which will be duly noticed in its proper place.

[2] The Answer of the Congregation, etc.

[3] p. 25.

This probably was the reason for the action of the vestry on June 6, 1803, when the committee to obtain loans were authorized "to have a proper mortgage drawn for the purpose of securing to them of such sum or sums of money as may be obtained by them pursuant to a resolution of this Board of the 17 August last, that the said mortgage contain a security on three Lotts of ground containing thirty feet each on State street situated between Saint Peter's Church and the Jail fence, that the mortgage shall contain full authority to the parties to make sale of said three lots at public auction, further that the seal of this Corporation be thereunto affixed, and that the proceeds thereoff, together with the proceeds of the sale of the pews of the Church be especially appropriated for the aforesaid purpose."

Mr. Beasley assumed his duties as rector during the summer of 1803, and was able by his good advice to aid the vestry in the final stages of the building of the church. A resolution was passed by the vestry "that Mr. Hooker be requested to remove the Parsonage House, so far back on the Lott as to range the rear of the House in a direct line with the West Side of Saint Peter's Church, to have the ground removed so far as may be necessary and to have the whole completed with all possible expedition and without fail previous to the last of July." As Mr. Beasley was married in August, he undoubtedly took up his residence in the parsonage soon after. There is no record of his presence at a vestry meeting until August 7, 1804. He presided at the election on Easter Tuesday, April 13, 1804, and signed the official record. During the summer of 1803 active preparations were made for the consecration

of the church, and the wardens had the great satisfaction of sending this letter to Bishop Moore:

"Albany 5th Aug't, 1803.

Right Reverend Sir:—

The Episcopal Church erected in this City will be completed and in order for consecration by the middle of September ensuing. The vestry will be much obliged for your attendance for that purpose, as soon after that period as your other avocations will admit.

We are with much respect, Right Rev'd Sir, Your most ob't servants,

John Stevenson
Gold'w Banyer
Church Wardens.

To the Right Rev'd Bishop Moore,
New York."

Bishop Moore's reply was soon received and is preserved in the archives of the parish.

"New York, August 18, 1803.

Gentlemen:—

By your letter which came to hand a few days ago, I received the pleasing intelligence that your Church will be ready for consecration by the middle of September. As it is determined to call our Annual Convention in your city, I shall defer the Consecration until the time of meeting which is Tuesday the 4th day of October. A number of the clergy and laity attending from different parts of the State will increase the solemnity of the occasion.

With great respect, I remain Gentlemen, your faithful friend & ser't

Benj'n Moore."

This was followed by the formal notice from Mr. Hobart of the meeting of the convention and date of the consecration:

"New York, Aug. 26, 1803.

The Vestry of St. Peter's Church, Albany:

Gentlemen.— The Annual Convention of the Pro. Epis. Church in this State will be held on the Teusday October next, being Teusday, Oct. 4: in the City of Albany. The Bishop purposes to consecrate the Church at Hudson on Sunday Oct. 2, & the Church at Albany on Teusday, Oct. 4.

J. H. Hobart, Sec'y
of the Convention."

A committee of the vestry, Messrs. Daniel Hale, Samuel Hill and William Fryer, which had been appointed at a meeting of which there is no record, reported on September 26, 1803, an elaborate plan for the conditions of the sale of the pews and the rents which should be reserved upon them.

The body of the church had ninety-two pews and was divided into three aisles. At each side of the chancel, which occupied the north end of the church, and was arranged after the custom of the day, were three pews. Galleries were built over the side aisles, supported on either side by three large pillars. There were in all, forty-six gallery pews. The committee suggested that four desirable pews in the body of the church and six in the gallery should be exempt from the sale. For the choicest pews the lowest selling price ranged from one hundred dollars to eighty dollars, and the rent reserved on them was eight dollars each. For the other pews the selling price was from sixty to twenty dollars, and the rents were to be from six dollars to three dollars each. Two long pews on the west of

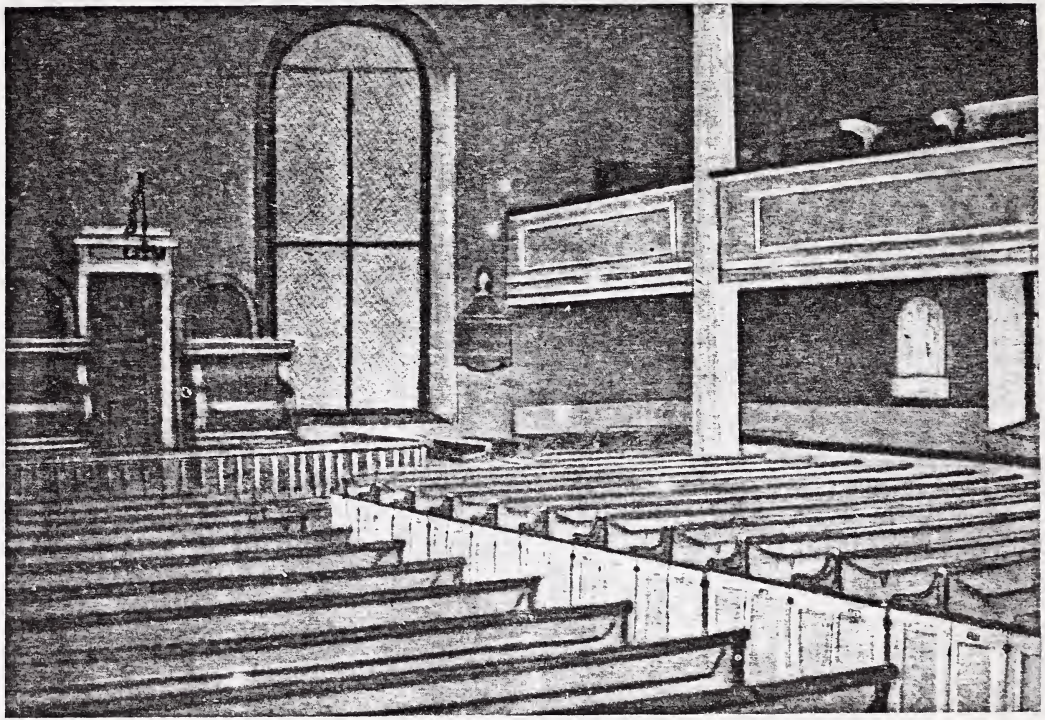
the gallery, a bench in the rear, and a long bench to be erected between the gallery doors were "to be set apart for the Black People." A square pew on the west side of the chancel was appropriated "to the Governor of the State for the time being," and a similar one on the east side "for the City Corporation and respectable strangers." Seats were to be provided in the gallery for "common strangers." The vestry approved the report, and appointed Mr. Hill and Mr. Walsh a committee "to attend the sale of pews on Monday next and that in case of their bidding for and purchasing any pews, that the same be on account of this vestry, except the pews they may purchase for their own use."

The treasurer's book shows that the account of sales was kept open until September 1, 1804, when the receipts were fifty-four hundred and sixty-five dollars. It is evident that nearly all the pews were rented, as the annual income from them after 1804 averaged four hundred and sixty-five dollars.

On the day of the pew sale many of the members of the Diocesan Convention arrived and were welcomed by Mr. Beasley to the hospitality of the people of St. Peter's. The mild and apostolic Bishop, Dr. Moore, the young Secretary, Mr. Hobart, Dr. Wilkins of Westchester, Dr. Joseph Pilmore of Christ Church, New York, Philander Chase of Poughkeepsie, Bethel Judd of Hudson, Dr. Harris, President of Columbia College, "Father Nash," the founder of the Church in the "Western Country," and the energetic missionary, Davenport Phelps who at this time was to receive the order of priesthood, were among those who came to Albany to keep festival, and congratulate the rector and people of St. Peter's upon the happy consummation of



Interior of the Second St. Peter's, 1804





their hopes in the erection of a church which far surpassed any other outside the city of New York. The journal of the convention gives no detail of the services and mentions only the fact of the consecration. In *The Albany Gazette*[1] there is this brief notice:

"The Convention of the Protestant Episcopal Church in the State of New York met in this place on Tuesday last. On the same day, the Church lately erected in this city was consecrated by the Right Rev. Bishop Moore in the presence of a large concourse of people, who appeared to be impressed with the solemnity of that sacred ordinance. A discourse adapted to the occasion was delivered by the Rev. Mr. Hobart, one of the associate clergy of the city of New York. In the afternoon the Convention was opened by a discourse delivered by the Rev. Mr. Wilkins. On Wednesday, the Rev. Mr. Beasley was inducted to this parish, and an appropriate sermon pronounced by the Rev. Mr. Harris. After the induction, a number of persons received the rite of confirmation. Last evening, having gone through the business of the Church, the Convention was adjourned after a short address from the Rt. Rev. Bishop Moore. The clergy still however, are in the city for the purpose of attending the ordination of the Rev. Mr. Phelps which is to take place this morning."

Thus closed a series of services which were the most memorable that had ever been held in St. Peter's. It was the first of many similar gatherings in the ancient parish. Mr. Fryer's anthem is not mentioned. Probably it was duly sung and admired. In those days the

[1] Albany, Thursday, October 6, 1803.

musical portion of the service was very meagre; a psalm in metre, often a duet between the clerk and choir, possibly one of the twenty hymns then bound up with the Prayer Book, was all. Special musical services were unknown, organs were few, and choirs still used pitch pipes and bass viols. Dr. Wm. Smith, of Connecticut, who showed to the American Church the solemnity and beauty of the chant, and some of the treasures of English hymnology, had not then begun his work of educating the people to an appreciation of good ecclesiastical music. It need then excite little surprise that Mr. Fryer's anthem passed unnoted. An interesting item is found in the treasurer's book, showing that the congregations who gathered in the new St. Peter's were fairly liberal: "Oct'r 8, Ditto[1] for collections, consecration week, $53.63."

After the consecration there was a large increase of energy and enthusiasm on the part of the people. They found in Mr. Beasley a pastor who to the vigor of youth added devotion, prudence and ability. The record of baptisms and confirmations and the communicant list indicate his faithfulness. A venerable man, remembered by the older portion of the parish, Dr. Philip Ten Eyck, recollected Mr. Beasley as "a man of medium size, well liked by the people, a good reader and a smooth preacher."[2] Under him the parish had a quiet, healthy and permanent growth. The only anxiety seems to have been to make the income from the property and the small pew rents cover the expenditures.

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[1] "Received" is written for the first item on the page, all others are "ditto."

[2] From "Notes of a Conversation with Dr. Ten Eyck" by the writer, in December, 1883.

The cost of building the church and the renovation of the parsonage had largely exceeded the estimates.

The authorization of a sale of the three lots on State street "between St. Peter's Church and the Jail fence" made in June, 1803, was carried into effect in the summer of 1805, and reported to the vestry at its meeting on August 22d. The amount received was forty-seven hundred dollars.[1] This partially relieved the pressure of debt upon the corporation. At the same meeting, Mr. Samuel Hill, as treasurer of the building committee, rendered his account of "all the expenditures of erecting the new Church, setting down and repairing the Parsonage House, cutting down and carting away the clay, &c., &c., as pr. account, amounting in the whole to $26,816 for Receipts, and to $26,767.31 for expenditures, leaving a balance of $48.69 in his hands." This account was referred to Messrs. Fryer and Brown for examination and report. Their report was rendered on May 15, 1806, in which they say "that they have carefully examined the accounts and vouchers, and compared them with the Book and find them correct."

In the rapid growth of the city the plot granted in 1790 for a burial ground, was found to be a menace to health, and a series of resolutions was passed at a meeting of the Common Council on July 21, 1800, enlarging upon the advantage to all the people if the ground shall be laid out in building lots. The fee of the cemeteries then in use was promised to the various congregations on condition that they should not allow any burials in them after November 1, 1800, and that all the bodies should be removed from them before

[1] See appendix.

December 1, 1803. A modification of the terms on which the new cemeteries were to be granted was made on December 4, 1800, by which the time for removals was extended to the Spring of 1808. The ground for this purpose was "near the house of John Thornton," and was supposed to be far enough from the city to be used for many years. It was to be surveyed by the city superintendent, "as early in the ensuing Spring as practicable." The vestry of St. Peter's had on June 25, 1800, accepted "the general terms proposed by the Corporation of this city in the said resolution, trusting that the necessary particular terms will be hereafter harmoniously adjusted by the said Corporation with the ecclesiastical Corporations who may agree to their proposition expressed in that resolution."

At the meeting of the vestry in June, 1805, the consideration of the subject was resumed, and a long series of resolutions adopted, after "serious consideration, with all the particular attendant circumstances." After declaring that a non-compliance with any one of the conditions "can involve no further consequence than a suspension of the claim of this vestry to the fee of the Cemetery first granted," they proceed to say that "the stipulation to cause every body interred in the Cemetery first granted to be removed to the new Cemetery in order that the former be laid out in building lots, with a view to the embellishment of this City is utterly impracticable." The people of the parish were reluctant to have their relatives there interred removed, for it was "harrowing to their feelings and a proceeding required by no circumstance of imperious necessity." To interfere, as had been done, with burials in the old cemetery would, say the vestry, be

"effectually destructive to the solemnity of the funeral rite and ceremony, which our Church has ever held in a high degree sacred." These were the reasons why the vestry of St. Peter's could not pass "such resolutions as were necessary to give operation and effect to the afore recited stipulations and engagements." The rector was asked to present the facts of the case to the Common Council, and to request, in behalf of the parish, that it be permitted to retain both cemeteries for the present, and until "the state of the roads, the extension of the city, and the improvement of the ground of the new Cemetery and its vicinity be such as to render it decent, proper and convenient, for the members of the Church Congregation to occupy the one last granted solely." The vestry also for the present "relinquished" any claim to the fee of the cemetery first granted. There is no entry of a report from the rector concerning the result of his communication to the Common Council. Probably the city authorities were willing to allow the matter to adjust itself. There is no further action by the vestry concerning either cemetery for several years.

There are no entries of any remarkable events of parochial life from 1805 to 1809. The receipt and acceptance of the treasurer's reports, the final adjustment of the claims of various persons who were concerned in building the new church, and formal notice of the annual elections of wardens and vestrymen, compose the substance of the records in the minute book. The treasurer's statements show that the finances of the parish were in a satisfactory condition, only requiring occasional and temporary loans of small amounts. There was evidently a development of parish life and a

reaching out to the various classes of people in the city. The children were gathered into Sunday school, the "black people" were carefully taught, there was quietness and progress.

The men who managed the affairs of St. Peter's were among the best known in the state and city; but while they were careful for the present, they took short views into the future. The lands of the church were supposed to be of great prospective value, but some of them had already been sold to pay debts incurred in building. There was a manifest unwillingness to meet by subscription or increase of the pew rents the deficiency of income, and the property of the parish was pledged for temporary loans. Undoubtedly this course was considered wise and prudent. It, however, brought the vestry in 1809 to a consideration of the finances of the church. A committee, which had been appointed for the purpose, made to a full vestry meeting on April 28, 1809, this report:

"The Committee appointed to enquire and report the annual receipts and expenditures of the Episcopal Church, Report as follows, to wit:— That they have from the Books of account of the Treasurers ascertained the annual receipts to be as follows, to wit:

From the Rent of real property,	$210.00
From Pew Rents,	465.00
" Subscriptions,	261.50
" Collections on Sundays, &c., average,	248.00
Pall, "	16.00
	$1,200.50

And that the expenditures permanent and contingent are as follows, to wit:

Rector's Salary,	$1,000.00
Clerk's Salary,	50.00
do Commiss'ns, average,	48.00
Sexton's Salary,	30.00
Interest on Debt due John Cuyler,	87.50
Contingent, Wood, etc.,	30.00
Making a total of	$1,245.50

from which it will appear that $45 annually are wanted to make up the deficiencies. The Committee are, however, of opinion that a disposition of the real Estate of the Church can be made to enable it to discharge its annual disbursements and the Bond and Mortgage due to John Cuyler in the course of a few years, and therefore are of opinion that a Committee be appointed to take into consideration the further disposition of the Estate of the Church in order to promote the encrease of the funds and the interest thereof, and report their opinion to the Vestry. All which is submitted.

S. Visscher,
Peter R. Ludlow, } Committee."

28 April, 1809.

The vestry concurred in the report, and appointed as the committee suggested Messrs. Samuel Hill, S. Visscher and Peter R. Ludlow. There is no entry of any formal report by them on the minutes, but the course advised by the committee evidently was followed.

In the summer of this year the parish was both grieved and surprised by the resignation of the rector. So far as any records show, there was perfect harmony

and content. Mr. Beasley was never a strong man physically, he was sensitive and retiring, he was a scholar and thinker, and, possibly, he found that his physical health was giving way under the strain of the work necessary in the parish. His letter of resignation assigns no cause. He mentions the call he had received to become associate rector of St. Paul's, Baltimore, Maryland, and that there were strong reasons why he should accept immediately. He suggests to the wardens the propriety of calling a new rector before the winter. He speaks of "some small difficulties" which "have arisen in the transaction of our affairs." He says that "nothing has been omitted on my part which would contribute to harmony and peace." In their reply the wardens transmit a resolution of the vestry and say: "If, sir, it had comported with your views and wishes to have remained with us it would have been extremely grateful, and while your determination to leave this congregation excites in them a deep regret, be assured there are none who feel it more sincerely than we do."[1] At this meeting the vestry determined to rent the parsonage house until May 1, 1810, at the rate of $250 per annum.

Mr. Beasley during his residence in Albany was highly esteemed and recognized as a man of intellectual power. He was an intimate friend of that brilliant vindicator of evangelical truth and apostolic order, John Henry Hobart. His churchmanship was of the same stanch and sturdy character as that of his friend. He held firmly, but without arrogance, the doctrine and polity of that branch of Christ's Church of which

[1] For the correspondence, see appendix.

he was a minister, and when occasion required defended her system with skill and dignity.

In 1805 the Rev. Dr. William Linn, a Presbyterian minister of ability and scholarship, who, after holding many positions of distinction in his own communion, was spending the closing years of his life in Albany, wrote a series of papers for *The Albany Centinel*, which he styled "Miscellanies." In one of them he spoke slightingly and caustically of the doctrine of the Apostolic succession. Mr. Thomas Y. Howe, a lawyer, living in Albany, and the friend and associate of both Dr. Hobart and Mr. Beasley in college, answered him with vigor and effect. In the discussion which followed in *The Centinel* and other papers, Mr. Howe was clear, logical and precise in his statements. Friends soon came to his aid, and among the papers then published were some by Dr. Hobart and Mr. Beasley. These essays and Dr. Linn's replies were published in the following year in a volume enriched with a preface and notes by Dr. Hobart.[1] The interest excited was wide spread, and led to the fuller exposition of the doctrine by Dr. Hobart in his well known "Apology for the Apostolic Order."[2]

Mr. Howe, who had been wavering between his early preference for the ministry and a continuance in his profession of the law, was led by his two friends' advice and influence to study for the holy ministry, and read theology under Mr. Beasley. He became one of the assistant ministers of Trinity Church, New York,

[1] A Collection of Essays on the subject of Episcopacy. 8 vo. New York, 1806.

[2] Apology for the Apostolic Order and its advocates, in a series of Letters to the Rev. John M. Mason, D.D. New York, 1807.

and enjoyed for some years a high reputation as a pastor and preacher.

Mr. Beasley's influence over young men is shown by an interesting incident in the life of Dr. Brownell, the third bishop of Connecticut. He was then a student in Union College, Schenectady, and preparing for the Presbyterian ministry under the celebrated Dr. Nott. The argument for a Presbyterian government of the primitive Church, as presented in some of the books which he was reading did not satisfy him, and his instructor sent him to Mr. Beasley to obtain some other standard authorities on Church government. Archbishop Potter on *Church Government*, and other books which Mr. Beasley lent him, convinced him that the position held by the "Episcopal Church," as it was then popularly styled, was the true one. Ultimately he became a churchman, and, in the course of time, the judicious and honored Presiding Bishop of the American Church.[1]

The life of Dr. Beasley as a parish priest, educator, and author, is briefly sketched in an appendix.[2]

[1] See appendix for an extract from Bishop Brownell's Autobiography.
[2] See appendix.

CHAPTER IX.

PARISH CONTROVERSIES

The Rev. Timothy Clowes in charge of St. Peter's, 1810.—Contract with William Redstone for church organ, 1812.—Mr. Clowes ordained priest and instituted rector, 1813.—Discovery of the Vestry Minute Book.—The control and income of all the property north of Maiden Lane claimed by Mr. Clowes, 1813–14.—His claim disputed by Gov. Tayler, Mayor Van Rensselaer and others.—The rector upheld by a portion of the congregation, 1814–1816.—Discussion of the controversy with Bishop Hobart, 1815.—The "Pamphlet" issued by Gov. Tayler; "The Answer of the Congregation" issued by Mr. Clowes, 1816.—Charges preferred to the bishop against the rector of St. Peter's; his trial and suspension by Bishop Hobart, 1817.—Mr. Clowes' resignation and resolutions of the vestry, 1817.

THE treasurer's book shows that several clergymen who subsequently became well known, were invited to officiate in St. Peter's during the vacancy in the rectorship. The Rev. Mr. Cooper came from Hudson; the Rev. Mr. Wheaton from New Haven; the Rev. Adam Empie from Hempstead; Mr. Croes from New Brunswick, New Jersey; Mr. Hubbard from the new town of Duanesburgh; Mr. Butler from the village of Troy and Mr. Stebbins from Schenectady. The entries also show that services were held every Sunday, and that some of these clergymen officiated several times.

In the late autumn the preferences of the members of the congregation were expressed in an invitation to the Rev. Timothy Clowes to become minister of the parish for one year. The only source of information

concerning this important action is found in Mr. Clowes' pamphlet "The Answer of the Congregation." From this document we learn that a letter of Mr. Clowes to Mr. Peter R. Ludlow was the cause of a vestry meeting held on December 12, 1809, at which Mr. Clowes was called for one year.[1] The call was enclosed to Bishop Moore for his approval. He cordially seconded the invitation, and on April 23, 1810, Mr. Clowes took charge of St. Peter's.

Mr. Clowes was in his twenty-third year when he came to Albany. Dr. Ten Eyck remembered him as being "tall and somewhat ungainly." Others describe him as a large, raw-boned man. Awkward in his manner, uncouth in his appearance, he possessed great energy of character. He had high ideals of the rights and duties of a christian priest and the needs of a christian congregation. He presented a sharp contrast to some of his courtly predecessors. As a preacher he was plain, blunt and direct. His ready cordiality and unpolished speech commended him to many who had been inclined to stand aloof from the Church as exclusive and aristocratic. The parochial register shows that new families were added and that large numbers were baptized and confirmed.

Soon after Mr. Clowes' arrival the "Old Buryal Ground" was laid out in building lots and those on Deer (now State) street offered for sale, with a ground rent of ten dollars reserved on each lot. The proceeds of the sale, which was made in the summer of 1810, were $6,175, of which one quarter was in cash, the remainder being payable in three annual installments.

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[1] See appendix for Mr. Ludlow's answer.

At the September meeting of the vestry it was announced that several members of the parish had subscribed twelve hundred dollars for the purchase of an organ. A further sum of three hundred dollars was needed to provide "a good and sufficient organ." The vestry authorized the treasurer to pay this sum to the organ committee if more subscriptions could not be obtained. In December, Mr. Thomas W. Ford reported that Mr. Redstone, of New York, would build an organ for the church for the sum of eighteen hundred and fifty dollars. The vestry determined that "as Mr. Fryer is going to New York, he be authorized to complete a contract with Mr. Redstone for the same on such terms as he may think most advisable."

At the expiration of the year the vestry passed on December 26, 1810, a resolution that Mr. Clowes be called "to officiate as pastor of this Church to commence on the first day of February next, at the rate of one thousand dollars per annum." To this was added the proviso "if the heads of families, members of this church, approve." It was determined that the best way of ascertaining their opinion was by personal interview, and Mr. Ludlow was formally appointed to call upon each family for that purpose. The vestry records have no report from Mr. Ludlow, or any further action concerning Mr. Clowes. "The Answer" says, that on December 31, 1810, Mr. Clowes received a letter from the wardens, Hon. John Tayler and Hon. P. S. Van Rensselaer, "by which he is 'regularly called and inducted as Rector.'"[1]

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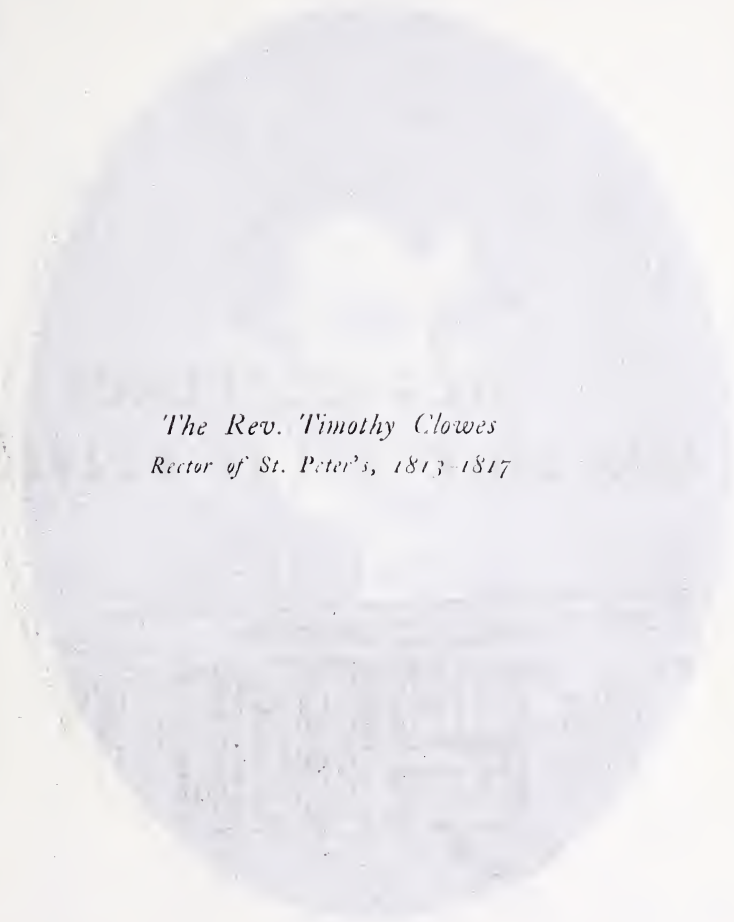
[1] Answer, p. 19.

Mr. Redstone had evidently completed the organ in the spring of 1812. The first organist was Mr. P. Hochstrasser, who volunteered his services for six months. He was thanked by the vestry, and received the sum of sixty dollars in October. To the sexton's duties was now added "blowing the organ bellows," as the minutes phrase it, for which he was to receive twenty-five dollars a year.

At the October meeting of the vestry a committee was appointed to procure an organist. The treasurer's book tells us that Mr. John Meacham was selected. He served acceptably for some years. In March, 1813, a committee was directed to purchase "a hearse, with harness and other appurtenances." Mr. Fryer reported in September that it was then complete and ready for use, and the cost had been one hundred and sixty dollars and thirty-seven cents.

An assessment for a drain in State street caused the vestry at this time some anxiety. The question was raised whether church property should be taxed for city improvements. It was referred to Mr. Henry Walton, a lawyer of ability, and Mr. William Fryer, a man of excellent judgment. They were directed if they found the assessment legally due to draw an order on the treasurer for the amount necessary to meet it. It was found to be a just claim on the parish and the treasurer's book records the payment, on September 22, of one hundred dollars for that purpose.

The care of the property was in the hands of Mr. William Fryer, who seems to have managed it prudently. The vestry minutes record from time to time new leases, temporary loans, the annual elections and the treasurer's reports at irregular intervals from a year and a half to



The Rev. Timothy Clowes
Rector of St. Peter's, 1813–1817





three years. Some details not found in the minutes can be supplied from his accounts. While Mr. Clowes was a deacon, Mr. Butler, from Troy, and Mr. Stebbins, from Schenectady, administered the Holy Communion at intervals of three months.

For nearly three years Mr. Clowes was growing in the esteem of the people of his charge. He had courage and sincerity, strength and devotion, and found a large number ready to encourage and aid him in carrying out his plans for the parish. On November 26, 1813, he was ordained priest by Bishop Hobart, previous to which he received a formal certificate from the wardens that he had been duly inducted as rector. A technical distinction was then made by the canons between induction and institution; induction being considered the investing of a clergyman with the temporalities of a parish, and institution the solemn ratification of spiritual union between priest and parish. Unhappily now very few, with the present permissive canon, are instituted into their cures. It was more than two months after his ordination that "Mr. Clowes was instituted as rector of Saint Peter's, on February 3, 1814." Whether the bishop was the institutor or delegated some priest to act is unknown. What should have served to cement more closely the tie between pastor and flock was the beginning of trouble and discord. The great tranquility and increasing prosperity were rudely disturbed.

The exciting cause for this unhappy division was a matter of temporal administration. In the fall of 1813, Mr. Clowes received from Mayor Van Rensselaer, the junior warden, two bags of books, in which were, as he says in "The Answer,"[1] "some Churchman's Maga-

[1] The Answer, p. 23.

zines, and three pamphlets, and among the rest the book of Minutes from which we have made the extracts heretofore given."

As Mr. Clowes studied the various proceedings recorded in those minutes; the drafts of letters to the vestry of Trinity Church, New York, the replies, and the action of Saint Peter's vestry, he received the impression that he was being defrauded of his rights by the withholding from him of the income of all the land north of Maiden Lane, which, by the terms of the grant from Trinity Church, was to be reserved forever for the use of the rector. As he had not attended the meetings of the vestry until after his institution, he was unfamiliar with the financial condition of the parish, was ignorant of the exact terms of the call to Mr. Beasley, and unaware that the salary he received included the income of the church lands. To claim that income in addition to his salary was characteristic of Mr. Clowes; to treat the claim with disdain, to consider it an unwarranted intrusion into affairs of which he knew nothing, and a practical charge of fraud, was the natural attitude of the vestry. The rector's whispered confidence to one friend after another of his discovery, the final open declaration of it and the arraignment of men who bore an excellent reputation in the church and city, made an unhappy winter for Saint Peter's. There was a desire on the part of some to let the whole matter drop. Mr. Clowes thought that such a course "would have been a crime not much less than sacrilege toward God and robbery towards man."[1] He began to make his claim the chief topic of his conversation and to consider himself

[1] The Answer, p. 28.

a greatly injured man. From such a course there could be but one result: the alienation of those who were in charge of the affairs of the parish, and the division of the congregation into partizans for and against the rector. A shrewd contemporary observer says that the contest was practically one between the aristocratic and democratic elements in the parish. As the months went on the conflict increased in bitterness; there were sharp words and angry looks, and envy, malice and hatred reigned. Mr. Clowes was advised to put his claim before the Bishop for his godly counsel and advice, but he objected to this action as "extremely irregular."

To allay the excitement and remove the bitterness which were paralysing the work of the parish, there was called on June 10, 1814, a meeting of the vestry, to which the rector was specially and urgently summoned. Mr. Clowes had made no formal demand for the income of the church lands. He now understood that the net sum was already included in the salary paid to him. What he was anxious to secure was an acknowledgment that as the property increased in value there should be a corresponding increase in the salary of the rector, whoever he might be. As he spoke to various members of the vestry on the subject some heard him with unconcealed indignation and violent denunciation, others with emphatic denial of his right, and still others were willing to submit the claim to unprejudiced arbitrators. It seemed time that some action were taken and the implied accusation of dishonesty removed from the vestry. Two accounts are given of this meeting, one from the writers of the "Pamphlet" [1] in opposition to Mr. Clowes, and the other in "The Answer."

[1] This will be fully noticed in its place. See page 205 *et seq.*

The "Pamphlet" says that after a statement of his claim and a discussion of it by the vestry and Mr. Daniel Hale, who was present by special invitation, as he had been a member of the committee of the vestry which had negotiated the grant from Trinity Church, Mr. Clowes gave the minute book which contained the evidence upon which he based his claim, into the custody of the senior warden "in confirmation of his determination to relinquish his claim to the church lots and pursue it no further." "The Answer" gives a circumstantial account of the meeting, asserts that the call was illegal, as the charter required at least one day's notice, that a bare majority was present, that purposely the meeting was packed, and sarcastically and maliciously refers to the presence of Mr. Hale. It asserts that when Mr. Clowes had read from the "Minutes" (which, at the suggestion of Governor Tayler, at whose house the meeting was held, he went to his home to obtain), the passages which substantiated his contention, he was frequently interrupted by the Lieutenant Governor and Mr. Hale. Both were angry, and what Mr. Hale said could be hardly understood as he was "too incoherent from anger." Governor Tayler made a "speech," which is described as venomous and violent and was heard by those present in silent astonishment.

Mr. Clowes then stated, that as hitherto the vestry had always given him the whole income from the church lands, he had no cause of complaint and wished to close the discussion. Much satisfaction was expressed by all present, and it was hoped that the misunderstanding was adjusted and the incident closed. The vestry minutes have no reference to the discussion, as no formal action was taken. Rumor, however, took up the latest

phase of the controversy, and at the gathering place of Albanians, the famous Webster's book-store, it was told how Mr. Clowes had been "put down" and overruled. Mr. Clowes then wrote a letter, in which he fully explained his position to the wardens and vestry. He took the advice of Mr. Edward Willet, a well known lawyer and a member of the vestry, and did not send it but left it in the custody of that gentleman.[1]

Events were rapidly approaching a culmination. At Christmas-tide the vestry by formal resolution gave to Mr. Clowes the sum of three hundred dollars in addition to his salary. He received it in lieu of the New Year's collections which by a custom of the parish had always been given to the rector.

The "Pamphlet" says that this amount was procured on a loan, "and still remains unpaid." The "Answer" caustically remarks, "and so it must remain, unless either of the honorable wardens can be induced to meet the vestry, in order to give legality to some proceedings by which this and other honest debts should be paid." The friends of Mr. Clowes comment in the "Answer" upon the small salary he received in comparison with that given to other ministers in the city. They assert that each year since his residence in Albany an increase of salary had been promised to the rector, but was deferred by the vestry. In its place one hundred dollars had been given him on New Year's Day, 1814, and the gratuity of three hundred dollars the following year. "We must tell these gentlemen and the world, what we happen to know as a fact, that a gratuitous allowance of this kind the Rev. Mr. Clowes has

[1] For this letter see appendix.

too much spirit to accept."[1] With the exception of one hundred dollars which he was willing to receive as a commutation of the usual New Year's collection, he intended to spend the "gratuity" for church purposes. He had expended more than one hundred and fifty dollars "for repairs and taxes on the rectory house and lot, and for planting trees before the Church, and for decorating it for Christmas."[2]

During the winter and spring the controversy over the church lands continued. Mr. Clowes still made it a topic of conversation in his pastoral visits and whenever he met his brother clergymen. It was fully discussed by the whole parish, and both the friends and opponents of the rector vigorously maintained their opinions. A portion of the parish determined that a vestry favorable to the claim of Mr. Clowes should be elected at the approaching Easter meeting. Canvassing was active and the preferences of the parishioners fully ascertained. On Easter Tuesday, March 28, 1815, there was a larger number present at the annual election than for many years. There was much excitement but no disorder. The friends of the rector formed a majority of the new vestry. It had been the intention that all the old vestry should be defeated. Mr. Clowes' solicitation caused however the retention of the former wardens. The fact that four of those chosen were on both tickets did not decrease the irritation of Governor Tayler and his associates. Accusations of electioneering and unduly influencing the electors were made against Mr. Clowes. It was seriously contemplated that the bishop should be requested to have him

[1] The Answer, p. 20.
[2] P. 20.

removed from the rectorship of St. Peter's. The wardens and others wrote to Bishop Hobart concerning the state of the parish. The bishop, on May 3, 1815, sent a letter to Mr. Clowes in which he says: "I hear with regret that a change by surprise has taken place in your vestry; and suspicions are afloat through your agency, or connivance. Do, my dear sir, act prudently. Remember 'how great a matter a little fire kindleth.' I cannot now say all that I have heard or fear."[1] The bishop advised him to refrain from promoting "any measures in the vestry, and accept none to your personal advantage without the advice and approbation of the Mayor and Governor Tayler."

The rector and his friends were not disposed to accept the advice of the acting head of the diocese. Bishop Hobart, with his acute perception of the merits of the controversy and desire that the parish should be saved from any further quarrels, endeavored to heal the divisions. It was determined by a majority of the vestry that Mr. Clowes should present his claim at a regular meeting of the vestry. On June 9, 1815, after the dispatch of other important business, Mr. Clowes obtained permission to read certain extracts from the minutes of 1796. When he had finished, the senior warden, Governor Tayler, delivered a speech which the "Answer" asserts was an almost exact reproduction of that which he had spoken just a year before. In it he reviewed unfavorably the rectorships of Mr. Ellison, Mr. Beasley and Mr. Clowes. Every vestryman present "was perfectly astonished and silenced." The rector then said that he was sorry any one had taken offense

[1] The Answer, p. 46.

at what he thought it his duty to bring before the vestry. He only intended to guard the rights of his successors in office. Those to whom he was speaking knew that his income was insufficient, that his expenses had largely increased and the promised larger salary had not been given. If his salary were made "equal to that of the other ministers in the city, they might themselves 'take the possession, and the control of the Church property.' " Governor Tayler at once retorted "then that's what you want, is it? that's what you have been making all this noise about? not one cent more shall you have." Others of the vestry acknowledged the rector's interpretation of the obligation to Trinity Church to be the correct one. It was finally determined that Mr. Clowes write to the authorities of Trinity corporation asking for a copy of the original bond and any other paper connected with the grant of 1796. There was to be an informal meeting of the present vestry with the surviving members of the vestry of 1796 to learn their views of the nature of the obligation.

The rector wrote at once to Bishop Hobart, the assistant rector of Trinity Church, upon the subject. A long interview with Mayor Van Rensselaer on July 5 is dramatically described in the "Answer." The Mayor desired Mr. Clowes to recede from urging his claim, as Mr. Walsh, Governor Tayler, Mr. Hill and others felt themselves branded as cheats by his persistency. They desired to receive the Holy Communion on the following Sunday, when Bishop Hobart was to visit the parish, but could not unless the rector would withdraw his demands upon the church lands. Mr. Clowes said that, under those circumstances he would abandon what he considered a righteous claim. The rector thought now

there would be peace and was greatly rejoiced when those who had opposed him, with their families, were among the communicants on the day of confirmation. He joyfully accompanied Bishop Hobart on his visitations to several parishes north of Albany, returning from Ballston on Saturday. It was a great surprise to him then to learn that a paper containing grave accusations against him had been sent to the wardens. It was entitled "A Short and Temperate Statement of Facts," and was signed by forty-two members of the parish.[1]

Mr. Clowes immediately wrote to Bishop Hobart saying that the supposed reconciliation was ineffectual He announced his intention of resigning St. Peter's in the near future, for "my own peace and that of the Church."

On Sunday, July 23, he delivered in place of a sermon an address, in which, after mentioning the troubles and disturbances, he said:

"I consider a separation between me and this parish, as *now* absolutely necessary, in order to restore peace to my own bosom, and as the only means to preserve this church from ruin. Whether a separation will have this effect is very doubtful; but I trust in God it may. It is not my wish by an abrupt resignation, to do any injury to the church, if it can be avoided. If it is their wish to engage the services of a clergyman, to succeed me, I shall during the short time which I shall probably continue your rector, do all I can to facilitate that object. In the mean time, until a clergyman *is* obtained, and I have determined what course to pursue, or whither to go, I shall willingly keep the church open as often as I am able, and when it is not occupied by candidates. Professing a willingness to resign immediately if it should be deemed adviseable, the only intention I have in view, in proposing to keep the church open, is to keep it together as well as I can; to heal irritations which have been needlessly excited heretofore, and which there can now be no

[1] For a copy see appendix.

use in cherishing, and to part with a congregation, who have for five years shown me many favors, and in which I am happy to retain many valuable friends. Wherever I may be, and whatever may be my lot, the recollection of the friendships I have experienced from some in this parish, will always be my solace. May I never prove unworthy of the continuance of their friendship and their affections." [1]

He closed with an illustration, from the first lesson for that Sunday, of the condition of the parish drawn from the rebellion of Korah.

The announcement of this resignation caused intense feeling throughout the parish. A petition to Mr. Clowes to remain was signed by one hundred and fifty men and two hundred women of the parish. It urged upon Mr. Clowes the fact that the signers of the "Statement" did not represent the entire congregation, and that the differences were not such as to make his withdrawal necessary. Mr. Clowes, after receiving this paper, wrote a brief note to Bishop Hobart asking him to defer any action upon the letter of July 22 until he heard again from him (Mr. Clowes) and requesting the bishop to come to Albany in the following week. On the next day the rector wrote a long letter of explanation in which he declared "in consequence of the solemn remonstrances of the congregation and vestry of St. Peter's, I am resolved not to resign the rectorship, and I therefore revoke my proffer of resignation, and desire that the letter containing the notice of such intention, may be destroyed or sent to me." [2]

Bishop Hobart replied in a short note, announcing that he would leave New York "by Wednesday's boat." On his arrival, the bishop was met by delegations from

[1] The Answer, p. 54.

[2] The Answer, p. 61.

both factions. Abundant hospitality was offered, but the bishop thought it prudent under the circumstances "to stay at Skinner's." Representations were made to him both in behalf of Mr. Clowes and against him. Mr. Clowes had a long and, if we may believe the "Answer," stormy interview with Bishop Hobart. The bishop told him of the charges that were made against him, urged him to resign his parish immediately, and emphatically asserted that every one of the charges could be proven. Mr. Clowes then said that he saw "nothing but his destruction could satisfy the malice and revenge of his persecuters." He told the bishop that he had made every concession possible, and had given up rights that he thought were lawfully his for the sake of peace. He was still determined to go away from Albany if he found that he could not remain in peace among his parishioners. "Most certainly," he said "he would not be driven away." The bishop then asked if his intention to resign was his fixed determination? Mr. Clowes answered that he would go if he could obtain a proper parish. Upon this the bishop said that was a matter very easily arranged. He mentioned Annapolis in Maryland, but especially urged that Mr. Clowes should go to Kentucky, where the Church had been only recently established, and where a man of his ability could find a parish that would bring to him honor and reputation. The bishop promised to write to the Hon. John D. Clifford concerning Mr. Clowes, and advised the rector to do the same. He also asked Mr. Clowes to write to him (Bishop Hobart) at once a letter announcing his intention of resigning. Mr. Clowes complied with this request[1] and the same eve-

[1] For the text of this letter see appendix.

ning he also wrote to Hon. John D. Clifford upon the prospects of "an eligible situation" in Kentucky. The reply was a letter full of information upon the state of the Church in "the western country," but containing no formal offer of a parish. The only parish already organized, that at Lexington, had an admirable rector, the Rev. John Ward, but there were towns where the Church could gather congregations and where there would be the brightest outlook for future growth.

In the meantime the contemplated resignation of the rector had become known to various persons in the parish. The situation was such, that no one interposed any objection. The affairs of St. Peter's had been widely discussed, and it was the determination of several clergymen in the diocese to formally present its rector for trial unless a resignation was received before the time of the meeting of the convention. Mr. Clowes made preparations for his removal, and daily expected a letter from Mr. Clifford. When the bishop returned from his western visitation about the middle of September, he inquired "whether an answer had been received from Mr. Clifford" and was answered in the negative. Mr. Clowes then told the bishop that "he did not intend to resign until after the convention, as threats had been repeatedly and distinctly made, that charges would be there presented against him."[1] In the course of the conversation the bishop said: "Well, you know the consequences if you stay! you have had fair warning." He also assured him that the most damaging charge would be the violation of the solemn and voluntary engagement to resign made in his letter

[1] The Answer, p. 81.

of August 4. Finally the bishop accused Mr. Clowes "with absolute and wilful falsehood" and the interview ended. The whole congregation was now excited and party spirit was high. There were many unhappy and disgraceful scenes. Those who only understood that Mr. Clowes had broken his word given to the bishop were incensed against the rector. Others who understood that the resignation was conditional, heartily supported Mr. Clowes. The convention of the diocese was held in New York during the last week of September. The condition of St. Peter's was discussed, but no formal presentment of the rector was made. The vestry sent a document reviewing the whole controversy and justifying the action of the rector. It was apparently unsigned, only attested as the act of the vestry and intended for private circulation among the members of the convention. The wardens did not approve of it or of the delegation sent.

After his return from the convention there was an expectation in the parish that Mr. Clowes would resign as he had been vindicated in his position, and the opposition was still united and bitter. A letter from Bishop Hobart to Governor Tayler, dated October 13, 1815, was circulated and added fuel to the flame. It declared there was no difficulty or obstacle on his part to the departure of Mr. Clowes from the parish as the bishop had procured for him "the offer of a handsome settlement in Kentucky, and I know, therefore, of no pretext, that should induce him to delay the fulfilment of his voluntary and solemn engagement to me."[1] The effect of this letter was to widen the breach between the bishop and many in St. Peter's. The rector considered him-

[1] The Answer, p. 92.

self absolved from his engagement, as in his judgment no permanent settlement or proper "call" had come from Kentucky. The controversy assumed a new phase when, during divine service on Sunday, November 12, 1815, he made the following declaration of his final determination:

"My brethren; it will be recollected that about three months ago I announced my intention to relinquish the rectorship of this church. At the time I did this, I expected little opposition to carrying my intention into effect: but the vestry and the great majority of the congregation have expressed their decided disapprobation and opposition to my leaving this church: and I cannot go without their consent, agreeably to the rules of the church. Besides this, there has been an attempt made to force me to a dishonorable separation, to which I can never submit. When I leave this congregation, it must be a matter of choice on my part, not of necessity. I must go away with a full prospect of being useful elsewhere. The conduct of those who wish my resignation, has placed the most insuperable obstacle in the way to it. I therefore take this public opportunity to answer the numerous inquiries that are made on this subject, that my intention is entirely changed, and that now I have no thought and no desire to leave this congregation: but am determined to devote myself by the help of God's grace to a zealous fulfilment of the duties of my station, for which end I beg the assistance of your ardent prayers to the Throne of Grace."[1]

Governor Taylor and his associates once more wrote to the bishop and received from him a letter dated December 12, 1815, in which he cited his correspondence with Mr. Clowes, his endeavors to promote the best welfare of the parish, the solemn pledge of Mr. Clowes to resign and the offer from Kentucky. The bishop claimed that for a bachelor clergyman it was of no essential importance to obtain a fixed salary before his arrival. He also disclaimed any desire to prejudge the

[1] The Answer, p. 97.

matter or take particular action. "To both parties I stated unequivocally that this business did not come before me in such a shape as to admit of any authoritative act on my part. But as according to my office I was charged with the superintendence of the clergy and congregation, it appeared to me that I could not consistently with duty refuse to receive any representations from them relative to their interests, in order, if possible to aid them in their difficulties, and to promote their peace and prosperity. The circumstances of the present case excited a peculiar interest in my mind from the importance and respectability of the congregation at Albany, and from my solicitude for the reputation and welfare of Mr. Clowes, having known him from an early period of his life, and having been very principally instrumental in bringing him into the ministry." He concluded by saying that a copy of this letter had also been sent to both the friends and opponents of the rector and was to be shown to Mr. Clowes.

Both sides remained fixed in their convictions. The rector still went about his pastoral duties, the number of children and adults baptised was large, and candidates for confirmation were numerous, congregations attentive and devout and the finances satisfactory. The only drawback to prosperity was this unhappy dispute. To some it seemed that a setting forth of the facts and an appeal to the good sense and calm judgment of the whole parish might be the best method of ending strife and debate. A pamphlet in which was printed Bishop Hobart's letter of December 12, with a history of the grant from Trinity Church, the origin of the claim by Mr. Clowes, comments upon his action and that of his friends, and a statement of facts which justified their

action, was printed and circulated in January, 1816. It was addressed "To the members of St. Peter's Church in the City of Albany" and was written probably by Governor Tayler. It was calm and judicial in its tone and gave the essential features of the matter in controversy clearly. Its intention was primarily "to make known the contents of a letter from Bishop Hobart on the unhappy divisions which subsist in our church, with a view to affect the conciliation and reunion of all its members."[1] Its secondary purpose was to justify the wardens and those members of the parish who agreed with them in their course toward Mr. Clowes. It minutely describes the property belonging to St. Peter's and the method of its acquisition, shows how carefully it must be leased to bring in an income which with the pew rents would defray the expenses of the church. It is sometimes sarcastic but never scurrilous. It speaks of the "opposition" as containing "a few respectable persons," and appeals in conclusion to the congregation to determine whether those who had so long been leaders in Church work should now be compelled to leave the church of their fathers, and, as had been suggested by Mr. Clowes, unite with a portion of the Lutheran congregation and build a church for themselves.[2]

The effect of the "Pamphlet" was to arouse still further antagonism and to confirm the rector and his supporters in their desire not only to maintain their own opinions, but vigorously to defend their action. It had been claimed in formal documents that "the congregation" with the exception of only forty-two families

[1] Pamphlet, p. 1.

[2] See appendix for conclusion of the pamphlet.

were the cordial and affectionate upholders of Mr. Clowes. Soon after this publication there was a meeting of "the congregation of St. Peter's in the City of Albany," convened by special invitation at the dwelling house of Mr. Henry Trowbridge, on the 27th of February, 1816. Mr. James Gibbons was chosen chairman and Mr. William Brown acted as secretary. No account of this meeting is now in existence. The desire of those present was unanimous that there should be a refutation of what many considered the false statements, others, the half-truths of Governor Tayler. The draft of an answer was then submitted to the meeting which took up the various assertions of the pamphlet, and endeavored to prove their fallacy and misrepresentation. The meeting approved the draft, and resolved that it be published as "The Answer of the Congregation of St. Peter's Church in the City of Albany, to the Pamphlet lately addressed to them by the Hon. Lieutenant-Governor Tayler and others." This document is written with mingled sarcasm and frankness. It professes to give a true and just view of facts. It holds up to ridicule Bishop Hobart, Governor Tayler, Mayor Van Rensselaer, and others. It gives presumably correct transcripts from the vestry minutes, copies of documents and many of the letters written during the controversy. Its style is lively and bitter. Its appeal is to the sympathy of those who read it. Its call is for justice. Its motive is to exonerate Mr. Clowes from any censure and to show that he had done only his full duty.

The first result of the issue of this ingenious plea for the rector was to still further separate the two parties in the parish. When the time came for the Easter election, the wardens, who had held their office for many years,

were superseded by Mr. Thomas W. Ford and Mr. James Gibbons. The members of the vestry were chosen entirely from those who sympathised with Mr. Clowes. His conduct at the election is said to have been improper and unbecoming a clergyman. Throughout the diocese both pamphlets were read and discussed. Several of his clerical brethren thought Mr. Clowes unfit to be any longer in charge of a parish.

The affairs of St. Peter's were managed with much energy by the new vestry. At its first meeting on April 17, 1816, it elected the Hon. John Van Ness Yates, clerk, and Mr. William Brown, treasurer. The wardens, Mr. Ford and Mr. Gibbons, with Mr. James Gourlay, Mr. Warner Daniels and Mr. John Meads were were appointed a committee to report upon the real and personal property of the church. The wardens and Mr. Benjamin D. Packard were appointed a committee to report on the state of the treasury, and obtain from "the representatives of the deceased Mr. Fryer, our late treasurer, all the books, monies and papers in their hands relating to the Treasury." They were also charged with securing all other property of the church, including the charter, seal and documents, which at that time seem to have been in the hands of various persons. The rector was by resolution made the custodian of the more important archives. The wardens with Mr. Yates were appointed "a committee to inquire and ascertain what description of persons according to the Charter and the usages of the Church is entitled to vote at elections for church wardens and vestrymen in St. Peter's Church, Albany, and to report an ordinance declaratory of such usage." At the next meeting held on May 3, it was determined that a committee should report on the

expediency of selling at auction the perpetual lease of the lots on Capitol Square, subject to an annual rent.

The first action upon the erection of a steeple upon the tower of the church was also taken at this time, and Mr. Ford, Mr. Gibbons and Mr. Yates were chosen as a steeple committee to receive subscriptions and to devise means for securing funds and obtain plans.

On May 20, the committee to secure the moneys and archives of the Church reported that Mr. Isaac Fryer, brother of Mr. William Fryer, had placed in their hands "a chest said to contain all the papers and effects belonging to the Treasury, which had been in possession of the said Mr. Fryer, and that the said trunk had been deposited with the rector agreeably to the order of this Board."[1] It further reported that having called upon "the Hon. Lieutenant-Governor Tayler, late warden of St. Peter's Church, and enquired of him for papers or books belonging to St. Peter's Church, that the said Hon. Lieutenant-Governor Tayler had stated that he had a certain release in his possession in favor of St. Peter's Church, but that he did not choose to deliver it up to the committee, that he had had the book of minutes of St. Peter's Church, but that he had it not now, and if he had he did not know that he would deliver it up to the committee." It had also requested of the late junior warden, Mayor Van Rensselaer, any books or papers belonging to the church, and the Mayor replied, "he had no books or papers which he had not already delivered to the Rector." On June 24, the committee on the sale or perpetual lease of the lots north of Maiden Lane, reported that "they judge it expedient for the Board to sell the perpetual lease of so

[1] See appendix.

much of their said ground as faced the public square, dividing it into five lots of equal parts and one hundred feet deep. And also they judge it expedient for this Board to disprove[1] of the perpetual lease of their other lots of ground fronting on Pine and Lodge streets, and on Maiden Lane." The vestry accepted the report and ordered the same committee to advertise the property mentioned for disposal as recommended, at public auction "on the third day of September next."

On July first the vestry granted the use of the church "for the religious celebration of the fourth of July, the anniversary of our national independence, at the request of the Honorable, the Corporation of the City of Albany, the military and other associations." At the same meeting the senior warden, Mr. Ford, Mr. Henry Trowbridge and Mr. John Meads were appointed a committee on accounts. Their duty was to audit all bills, and draw upon the treasurer for the amount of those which they approved. The rector's salary was to be paid quarterly without any order, and the salaries of the clerk and sexton on the warrant of the rector.

The contemplated sale of lots by auction does not seem to have been held. The only entries for the meeting of September 11 are the appointment of Mr. Ford, Mr. Gibbons, Mr. Gourlay, Mr. Yates and Mr. Meads as the delegates to the Diocesan Convention to be held on the first Tuesday in October, and the report of a committee on cleaning the church.

There is no allusion to the discussion of the two publications of the previous winter in the vestry minutes. Not even the "Answer," which was filed with the records of the parish "by order of the vestry," is men-

[1] Evidently a slip of the pen for "dispose."

tioned. There were many clergymen who felt hurt that Bishop Hobart had been ignored and abused. They considered the conduct of Mr. Clowes indefensible and inexcusable. They thought that such lawless proceedings as those in the parish of St. Peter's, Albany, should cease. They were aware that any action they took would be misjudged, but they determined that the character of the Church in New York must be vindicated. They concluded that there could be no reconciliation between the two factions. The obstacle to harmony, in their opinion, was the rector. Were he removed the parish would again be united. Without any personal ill will to Mr. Clowes, or in any way determining the validity of his claim to the whole income of the church lands, they firmly resolved that duty compelled action. How many of the clergy in the State met in conference on the subject cannot be known. Finally three of the clergy made a formal presentment of Mr. Clowes to the bishop upon the serious charges of disturbing the peace of St. Peter's, of equivocation, slander, evasion, scurrility in publishing "The Answer," and unlawful interference with the parish elections. The names of only two are certain, the Rev. Cyrus Stebbins, then rector of St. George's, Schenectady, and the Rev. Parker Adams, rector of Grace Church, Waterford, both of whom were near neighbors of Mr. Clowes. At the meeting of the convention the topic absorbed much time and was very fully discussed. An eminent lawyer of New York, a son of a former rector of St. Peter's, the Hon. Peter Jay Munro, introduced a resolution, seconded by Dr. William Jay, that it was inexpedient to pursue further the prosecution of the presentment against the Rev. Timothy Clowes, and the bishop of the diocese was

asked to use his endeavors to have the said presentment dismissed. A vote by orders being called there was one clerical and two lay votes in its favor, and thirty-one clerical and twenty-four lay votes against it, so the resolution was lost. This vote was explained by a further resolution, in which it was declared that this action was based upon the principle that the matter did not come within the jurisdiction of the convention, and was not intended as an expression of any opinion whatever relative to the merits of the presentment. Unsuccessful private efforts were made to have the presentment withdrawn, or to induce Bishop Hobart to take no action upon it. Finally, it was recast and presented again to the bishop on November 28, 1816.

We have no documents from which we can learn what was the course of Mr. Clowes and his supporters after the bishop had received the presentment. Delays and obstacles arose from some source. Mr. Clowes seems to have been very busy with his parish work and the preparation of a volume of his sermons for publication. The sermons are above the average both in style and clearness of thought, and had a wide circulation in Albany and other parts of the State. He also issued in pamphlet form a sermon upon Holy Days preached on the first Sunday in Advent, 1816, which was published by the Albany Prayer Book and Tract Society. This was an association of ladies in St. Peter's Church, which, combining the purposes of the Bible and Common Prayer Book Society with those of the Tract Society, did efficient service in making the Church and her ways better known. The sermon of Mr. Clowes was an earnest and logical plea for the observance of the holy days which then were neglected in many parishes in New

York and other parts of the country. Mr. Clowes says in his conclusion: "To open the church in the morning according to the usual custom and to use the service only would afford little prospect of a congregation. Business would detain many away, and the prevailing indifference to the service of the Church would prevent more from attending on these occasions. I have, therefore, come to the resolution to open the Church not only on Wednesday evenings as heretofore but also on the evenings of the Saint-days; and after the proper service, to preach a sermon appropriate to the occasions of our assembling. I feel it to be my duty to make this experiment and I shall expect to continue the practice as long as a congregation appears to encourage it."[1]

In January, 1817, Mr. Mallet, the organist, resigned, and Mr. Ford was authorized "to make an arrangement with Mr. John Meacham, or some other competent person to play the organ on such terms as he may deem reasonable." At the Easter election which was largely attended, forty-two signing the certificate of election, there was only one change made in the vestry. Mr. Ananias Mott took the place of Mr. Samuel Payn. The chief business before the vestry was the leasing of the property of the parish, and the endeavor to find purchasers for a perpetual lease of the valuable tract on Capitol Square, the appointment of a suitable bailiff and the sale of several pews in the church. The minutes are in the handwriting of Mr. Clowes. There is no record of the election of a secretary of the vestry, although there is notice of the reappointment of Mr. Brown as treasurer.

Bishop Hobart finally took action upon the present-

[1] Holy Days, p. 24.

ment of Mr. Clowes. He had hoped to save the scandal of a public trial and had thought that Mr. Clowes might be convinced that the welfare of the parish required his resignation. Such a course was not in accord with the plans of the rector and his friends. Acting under the second canon of the Diocese, passed in 1802, providing for the trial of a clergyman, the bishop in the early summer of 1817, nominated eight presbyters "out of whom the person accused may choose five" to form "a Board for trying the accused person."[1] It is the first instance of such a court in the diocese of New York. There is no record now in the archives of that diocese by which we can learn the names of those constituting this court, whether Mr. Clowes chose the five presbyters of the Board, or, on his refusal to do so, the bishop appointed them, as the canon allowed.

Although there was a very excited state of feeling in Albany, many warmly espousing Mr. Clowe's cause, and others as warmly opposing it, there is no mention of the trial in the Albany newspapers of that period. The only contemporary account is found in a private letter of the Rev. John McVickar, then rector of St. James' Church, Hyde Park, to his aunt, Miss Bard. It is dated from his house at Hyde Park, "The Cottage, 23d July, 1817." After apologising for his long silence, he speaks of his summons to Albany as a member of the court. "I left home with the expectation of a week's absence, but instead of one, I was detained near four weeks in as steady occupation as I ever had. I was recorder of the board, and generally wrote down twenty folio pages of testimony every day. We always met at nine o'clock and sat till two; adjourned for an hour and generally

[1] For the Canon, see Reprint of the Journals, p. 118.

continued to do business until six or seven in the evening. * * * Mr. Jarvis we made president. He proposed our being room-mates. I believe, I received the proposition rather coolly. I was very soon, however, well pleased with the arrangement, finding him an amiable, unassuming, well instructed companion. As a young man he deserves to be called learned, and we differ just enough to keep up the spirit of our argument. He is a little more attached to forms than I am, but mixes them up with the spirit, I believe, of unaffected piety. Of the other members of the board it is not necessary to say much." Mr. McVickar thus comments on the reasons for the long session of the court, and the attitude of Mr. Clowes. "We found Mr. Clowes disposed to throw every impediment in the way of our proceeding. I told him candidly at first that the business had been too long delayed by these trifling objections, and that I had come up with one settled resolution in the business, and that was to bring it to a conclusion — if innocent to acquit, if guilty to condemn him. We had before us between forty and fifty witnesses — in fact all his principal friends and all his great opponents.[1]

The writer expresses in the following words his deliberate opinion of the merits of the controversy: "It has been as thorough a revolution in the affairs of the church, as the French one was in the State. The wealthy and respectable have been put out and the rabble brought in. The truth of the case seems to be this. Mr. Clowes on going there found this democratic spirit existing, and being not much of a gentle-

[1] Life of the Rev. John McVickar, S. T. D., by his son, (New York, Hurd & Houghton, 1872,) pp. 41, 42.

man, either in manners or feeling, he fell naturally into their society, and led on that spirit to serve his own interested purposes; but these when in power had their own views in continuing there, and Mr. Clowes has fallen into the degraded situation of their tool and instrument. Mr. Duer[1] is on the part of the presenters and Mr. Yates on the part of Mr. Clowes. It has been a very tedious business, but it has been impossible to shorten it." He found that "Such a warmth of public feeling existed, that the board were forced, in order to satisfy both parties, to listen to everything that could be brought forward in relation to it. The senate chamber in the Capitol in which we sat was generally crowded with auditors. Clowes has the faculty of making warm personal friends; some middle aged men sat there who wept like children when anything unfavorable to him appeared in evidence."[2]

The court declared Mr. Clowes guilty of every charge with the exception of the second which accused him of "intrigue, deceit, equivocation and falsehood." They made also some minor distinctions concerning his guilt under several of the specifications. The bishop approved of the findings of the court, and on October 21, 1817, proceeded to pronounce the sentence recommended by the board, suspension from the Holy Ministry. A printed copy of the bishop's sentence was sent to every clergyman and parish in the diocese, and the formal sentence duly attested and sealed was sent to the wardens of St. Peter's church.[3]

[1] William A. Duer, then practising law in Albany, afterward circuit jndge of the Supreme Court, and President of Columbia College, 1829–1842.

[2] Life of Dr. McVickar, pp. 42–43.

[3] A copy of this paper is printed in the appendix.

Mr. Clowes' action was characteristic. At a meeting of the vestry, held on October 29, at the residence of the senior warden, the following letter from Mr. Clowes was presented:

"*To the Wardens and Vestry of St. Peter's Church:*

Gentlemen.—The intention of this note is to inform you, that I temporarily discontinued the exercise of the ministerial office on the twenty-first instant, and of course the rectorship of St. Peter's Church became vacant on that day. It is my earnest wish that the vestry will immediately proceed on the receipt of this, my resignation, to supply the vacancy thus occasioned. The books and papers belonging to the rectorship will be delivered over to the senior warden.

I am, gentlemen, very respectfully yours,

Timothy Clowes."

Albany, October 29, 1817.

In the resolution formally accepting the resignation, the vestry selected Mr. Ford, Mr. Gibbons, Mr. Yates, Mr. Gourlay, and Mr. Upfold, as a committee to consider and report "what course of proceedings ought to be adopted on the part of the vestry, relative to the present concerns and state of the Church and the recent Transactions connected therewith."

Mr. Clowes was evidently desirous of remaining in the city, for he advertised in the papers of the day that he would open a school for young ladies on November 1, in which they would be taught "all the branches of a substantial English education." He was granted the free use of the rectory house "during the pleasure of the vestry." Evidently his venture was not successful,

or he saw that he was doing injury to his former parish, for in the following year he opened a school in his native town of Hempstead on Long Island. He seems never to have returned to the city where he had attained both success and humiliation.[1] While the members of the vestry were the personal friends and supporters of Mr. Clowes, and felt hurt and indignant at what they thought the injustice and tyranny of the bishop's sentence, they also realized that they were responsible for the well being of the parish, and that a long vacancy at this critical period would be fatal. At a meeting held on December 16, after Mr. Ford, Mr. Meads and Mr. Trowbridge had been appointed a committee to settle and finally adjust the account of Mr. Clowes, the wardens were requested, by resolution, "to use all diligence to procure a minister to officiate occasionally in St. Peter's Church." The vestry also declared that it will "proceed to call a minister to take charge of St. Peter's Church as soon as a proper person may be found, one who will be likely to unite the members of said Church in Christian love and charity." Letters were sent by the wardens to several of the neighboring clergy both asking their advice and requesting them to officiate in the parish. The Rev. Amos G. Baldwin of Utica sent a sympathetic letter commending the Rev. Asahel Davis, about whom they had inquired, but saying that his engagements were such that it would be inexpedient to ask him to go to Albany for the winter as had been proposed. The Rev. Joseph Perry of Ballston, wrote informing the wardens that he could not carry out a partial engagement to spend the winter as minister-in-charge of St. Peter's. The Rev. Nathaniel F. Bruce, then at

[1] For a sketch of Dr. Clowes see appendix.

Duanesburgh, wrote regretting he could not come. The pioneer missionary of Southwestern New York, affectionately known as "Father Nash," wrote a letter of earnest piety and sound advice.

It was hoped that the Rev. Samuel Johnston who had been made deacon in 1816, and had spent more than a year as missionary in Genesee and Niagara counties would accept the invitation of the vestry made through the wardens and Mr. Trowbridge, to "perform the ministerial functions in St. Peter's until the close of the next session of the Legislature." A condition of the invitation which reads strangely now, was that the vestry reserved "the right to receive and hear candidates for the ministry in the said Church, but without any prejudice to the engagement that may be made with the Rev. Mr. Johnston."

Like others who had been engaged in mission work in a newly settled country, Mr. Johnston was ready to go farther west, and he followed some of his flock to the new city of Cincinnati, Ohio, where a small congregation had already been gathered by the efforts of the Rev. Philander Chase on his first missionary tour, in May, 1817. In his letter declining the invitation, Mr. Johnston says, "You have, gentlemen, conferred a great honor on me and I could wish it were in my power to accept it, but this cannot be done consistently with my engagements in a more distant part of our Zion."

The committee appointed to consider what action should be taken upon the resignation of Mr. Clowes, deliberated for nearly two months. They were not desirous to prolong the controversy, but they were men of strong convictions, and in making their report they were unwilling to recede from their conviction that Mr.

Clowes had been harshly treated. It was at the same meeting when Mr. Johnston was invited to officiate, on the evening of December 23 at the house of Mr. James Gourlay, that the report, prepared probably by Mr. Yates, was read. It states that the committee considered the "Suspension" to be "a document not less singular in its form than it is repugnant in its matter to every principle held sacred by Episcopalians. A suspension without limitation is little less than degradation." The bishop is referred to as "the party who has united in himself the contradictory and inconsistent functions of Accuser, Witness and Judge."[1] It claims that "The Answer" contains all the facts necessary to a clear and full understanding of the subject." It declares "the judgment of the tribunal in question" to be "a tissue of inconclusive reasoning, false deduction, and bad logic, and in which it is difficult to say whether folly or injustice do most predominate." After discussing the question of indefinite suspension, and the meaning of the canon under which the court was constituted, and claiming that the limitation of the sentence was within the power of the court, it inveighs against the absolute authority of the bishop asserting that he was to have only a negative on the sentence of the court. It repeats the charge that the bishop had made himself a party to the dispute, and thus had "disqualified himself altogether from giving a fair or impartial judgment in the case." As Mr. Clowes had seen fit to submit to the decision of the court and the sentence of the bishop, which the committee calls "a usurpation of authority," it can only "recommend to the vestry such a course of measures as may tend to the best results under the diffi-

[1] MS. report, Archives of St. Peter's.

culties with which they are at present surrounded." They suggest that the full proceedings of the court be requested from the bishop; that "the vestry should vote their strong and marked disapprobation of the conduct of the court and of the Bishop;" that by resolution and in a letter, the vestry should express their full confidence in Mr. Clowes; and that a sum of money in addition to his salary should be given to him.

The report was adopted and ordered to be placed on file. The preamble and resolution of commendation are entered in the minutes without any notice of action taken upon it. It is highly laudatory and claims for Mr. Clowes "the warm esteem and entire confidence of all Churchmen." It testifies to his faithful and devout performance of all his duties while rector of the parish. A second resolution appropriates five hundred dollars in addition to his salary, which Mr. Clowes is desired to accept as a small tribute of respect and affection. A formal letter was also written and sent to Mr. Clowes, which is entered on the minutes. It is in the same tone of affectionate regret as the resolution. It dwells upon the sadness with which the ties that bound them together "which they had fondly flattered themselves would have continued during your life" must now be broken. It speaks of his "constant and unfeigned piety and devotion," of his zeal in promoting the interests of the Church and the honor of his Divine master. It recalls "the kindness, brotherly love and charity" he had shown to his parishioners, and "the fortitude he had displayed under circumstances of peculiar embarassment and difficulty." It concludes with these sentiments of respect and regard; " Wherever you go our good wishes, our sincere and unabated affection attend you. May

God have you always in His holy keeping, may He ever protect and bless you, wherever His kind Providence shall place you, may you be blest with happiness in this life and in the world of spirits."[1] With the finding of the committee that the amount due to Mr. Clowes was $819.81, the ordering that a bond be drawn by the wardens for the amount and duly sealed, and the execution of a bond for the five hundred dollars voted to their former rector, this unhappy episode in the parish life was closed.

[1] For the text of this report see appendix.

CHAPTER X

RECTORSHIP OF DR. LACEY

The Rev. Wm. A. Clark in charge of the parish, 1818.—The Rev. Wm. B. Lacey chosen minister, 1818.—Elected rector, 1819.—Convention of the diocese in St. Peter's, October, 1819.—Building of the steeple, 1822.—Temporary loans for current expenses, 1818–1829.—A Communion Table presented by Mr. John Meads, 1823.—Chancel chairs presented by Mr. Henry Trowbridge, 1824.—Baptismal bowl presented by Hon. Philip Van Rensselaer, 1824.—New Pews, Report on burial ground, 1825.—Organization of St. Paul's church, 1827.—Sale of lots on Capitol Square, 1827–1829.—Building of the second rectory, 1831.—Negotiations with Dr. Lacey and his resignation, 1831–1832.

WHEN the vestry had learned that a missionary from the western part of the State, the Rev. William A. Clark, was in Albany and might be inclined to remain through the winter, there was a meeting held on January 25, 1818.[1] The wardens and Mr. Trowbridge were appointed a committee to wait on the Rev. Mr. Clark and invite him to take charge of the parish, "until the close of the present session of the legislature" and offering him a salary of twelve dollars a week. The same reservation was made as in the case of Mr. Johnston. Mr. Clark accepted the invitation and by his tact, care for the sick and ministrations to the poor, won the esteem of those to whom he was, for a brief season, pastor. His sermons were sound and practical, though not eloquent. The vestry placed upon record when he was about to leave Albany, shortly after

[1] For a sketch of Mr. Clark see appendix.

Easter, their high esteem for him, in a complimentary resolution of thanks "for his faithful performance of the sacred functions of his office in said church, and for his unremitted attention to its members at their several dwellings in his regular visitations, in sickness and in health." Mr. Clark went to the village of Buffalo and organized St. Paul's parish.

The Rev. Wm. B. Lacey, who had been for some years in Chenango county doing a work of organization and exploration out of which grew several parishes now prosperous, came to Albany in the spring of 1818, and officiated in St. Peter's. The congregation was much pleased with his manner, his appearance and his sermons. To many he seemed to be the most suitable person to fill the vacant rectorship. At a meeting on May 14, 1818, the vestry acted with due caution. After a preamble stating that Mr. Lacey's services had been generally satisfactory, it was resolved to call him to serve for one year, at the same salary as that given to Mr. Clowes, "one thousand dollars in money in quarterly payments, the use of the parsonage house, and the collection made in the church on New Year's Day." This call was subject to the approval of the congregation and the obtaining of a subscription in addition to the pew rents sufficient to defray parish expenses. Mr. Meads, Mr. Smith and Mr. Buckbee were appointed a committee "to wait upon the congregation and obtain their assent to the call of Mr. Lacey, and solicit subscriptions for his support."

Mr. Lacey was then in his thirty-seventh year. He was a native of Delaware and had been made deacon by Bishop Hobart on October 7, 1813. He had the courage to take charge of a hard mission field in which



he gained the commendation of his bishop and brethren. To exchange the frontier for a city parish and take up the manifold duties of a pastor in a busy town promised larger usefulness and an exchange of discomfort for comfort. With mature powers and a growing reputation, Mr. Lacey determined to accept the invitation to Albany, and on July 2, wrote to the vestry his formal acceptance of the call, saying that he "would be here on Sunday next." With thoughtful kindness, the vestry ordered one quarter's salary to be advanced to him, "and that two loads of good wood be purchased and sent to him." The new minister in charge was sensible that much was expected of him, that there were latent energies to be developed and aggressive work to be done. He recognized that his work as the reconciler of opposing factions would be difficult, and require patience and sound judgment. He applied himself to his duties with diligence and won approbation from the whole congregation, and, in the new interest aroused, their animosities were forgotten. The music of the church received special attention, as Richard Merrifield was, in October, appointed chorister at a salary of fifty dollars.

The expectations of the vestry that the income from leased lots, pew rents and subscriptions, would be more than sufficient for the expenses of the parish were disappointed, and at the meeting on December 26, 1818, Thomas W. Ford and John Meads were appointed "a committee to borrow of the Comptroller, out of the school fund, for the benefit of the Church, sixteen hundred dollars." It was resolved "That the wardens and vestry will convey to them fourteen lots in the old burying ground, south of the capitol and the parsonage

house and lot? to be by them mortgaged to the State for the said sum of sixteen hundred dollars." It was also agreed that the amount should be repaid within five years. The loan was effected, and the necessary papers drawn and deposited among the archives. At the Easter election, on April 13th, 1819, Mr. Ford retired from his office as senior warden, and only one member of the vestry elected in 1818 was retained. This was probably an effort to promote harmony. There seems to have been no contest as only eight persons signed the certificate of election. Mr. Jeremiah Waterman was appointed secretary of the vestry. Among the first acts of the new vestry was the passage of a resolution that "a respectful letter" be written to Bishop Hobart, asking him "to take off the suspension of the Rev. Mr. Clowes, and that Mr. Yates prepare the same." At the same meeting which was held at the rectory on April 20, James Gibbons, George Merchant, John Godley and Henry Guest were appointed a committee " to circulate a paper to the congregation in order to ascertain from them their views in calling and settling the Rev'd Mr. Lacey as rector of said Church."

The result of their canvass was evidently satisfactory, for on Thursday, April 23, the vestry formally called the Rev. Wm. B. Lacey, at a salary of twelve hundred and fifty dollars and the use of the "parsonage house." The wardens were directed to send a certificate of the election to the bishop. The letter sent to Bishop Hobart on behalf of the vestry is entered upon the minutes. It is dignified and courteous in tone, and declares that there was in the parish "unanimity to a degree beyond our most sanguine expectations and highly consolatory to the heart of every true Episco-

palian." After mentioning that measures are being taken for the institution of the Rev. Mr. Lacey, it proceeds to say: "This gentleman has been an instrument in the hands of Divine Providence, to effect much good among us by his pious, worthy and unassuming manners and deportment, and by his talents as a minister he has secured the esteem and veneration of almost every member of the church, and we anticipate a fruitful harvest from his labors." With delicate courtesy a request is made for "the removal of the suspension from Mr. Clowes" and urged upon the plea that it would "effect a perfect and permanent restoration of peace and soothe the feelings of many pious members of our church and tend much to insure that harmony and friendly intercourse which we anxiously wish to prevail between our congregation and their Bishop." It concludes with strong assurances of their desire for "a renewed intercourse with our Bishop" and invokes upon him "health and prosperity." It is signed by the wardens and six members of the vestry.[1] It was a gratification to the bishop to receive such a letter, and know that there was the possibility of an enduring tranquility in a parish which was of great importance in the diocese. The request for Mr. Clowes' restoration was not immediately complied with. What reply the bishop made is unknown. By direction of the vestry, the names of those who wished to receive Mr. Lacey as their rector and those opposed to his permanent settlement in St. Peter's are entered upon the minutes. One hundred and fifteen were in favor of, and seven opposed to Mr. Lacey.[2] The names given seem to be those of

[1] See appendix for a copy of the letter.

[2] For text of this list see appendix.

heads of families, and from them we can judge what was the strength of St. Peter's at this time. There are some omissions of persons who had been prominent in the recent history of the parish. Governor Tayler, Mayor Van Rensselaer, Mr. Ford, Mr. Meads, Mr. Yates, Mr. Smith, appear to have either not given an opinion or declined to have their names recorded. The course of the parish is now onward. The vestry minutes give only a brief outline of what was done, but the parish shows very great activity and a constant increase in the number of baptisms and other official acts. The first formal resolution concerning the disposal of the communion alms is on April 30, when "the wardens and vestry with the Rev. Mr. Lacey" are made a committee of the whole to "recommend persons that are poor belonging to the Church that want assistance from the same out of the monies collected on communion days."

Mr. Lacey took a month to consider the call of the parish and sent on May 24, 1819, this brief note of acceptance:

"*To the Wardens and Vestry of St. Peter's:*

Gentlemen.—Your invitation to become your rector at a salary of $1,250 pr. Ann., and the use of the Parsonage and Lot was received, and upon deliberation on the subject, I have concluded to accept it.

I am, Gent'm'n with great respect,
Your Humble and Ob't serv't
(Signed) Wm. B. Lacey."

Three days later at a meeting "held at the house of the Rev. Mr. Lacey" it was resolved to accept "the acceptance of the Rev. Wm. B. Lacey as rector of St. Peter's church." It was arranged that his salary should

"commence from the first day of August next." On June 10, Mr. Lacey's institution was determined to "take place on or before the first day of August next, and that the Right Rev. Bishop Hobart be invited by the Secretary to perform the duties of said office." On Sunday, September 5, Bishop Hobart came to Albany and confirmed in St. Peter's a class of one hundred and thirty persons who had been prepared by Mr. Lacey. The institution of the new rector took place on the following day, Monday, September 6, 1819. The first meeting of the vestry at which the new rector presided was on September 22, 1819, when only some routine business in relation to leases of a portion of the real estate was transacted. A curious document is preserved by which the rector gave up all claim to the income or control of the church lands north of Maiden Lane.[1] The release is given "in order to prevent future doubt or controversy and to preserve and promote Christian unity and peace." As a measure intended to prevent any further contest it was successful, and showed that the new rector desired to allow the past to be forgotten, and all causes of dispute to be removed. It was a gracious act upon the part of the parish and a cementing of the renewed intercourse with the bishop to invite the convention of the diocese to meet in St. Peter's Church. It was also significant that the delegates to the convention included Mayor Van Rensselaer, Judge Duer, and Mr. Jephson as well as Mr. Gourlay, Mr. Upfold and Mr. Ira Porter. At this meeting a committee was empowered "to procure lights for the pulpit before the meeting of the convention." It is an indication that evening services were then infrequent, the customary

[1] See appendix for this deed.

services on Sunday being in the morning and afternoon.

On Tuesday, October 19, the clergy and laity met in convention in St. Peter's. There were changes since they had been there sixteen years before when the church was consecrated. The diocese had grown in numbers and zeal, and instead of two, Father Nash and Davenport Phelps, from the western part of the State, there were more than twenty missionaries, and delegates from even a larger number of parishes which had no existence in the first decade of the century. The energy and enthusiasm of Bishop Hobart, and the practical teaching of the Church had wrought this gracious result. There was vigor where there had been apathy; there was expansion and progress everywhere. At the first session of the convention the bishop and the clergy from the southern part of the State were not present. An organization was effected with the rector of St. Paul's, Troy, the Rev. Dr. David Butler, as president and the Rev. Wm. B. Lacey as Secretary. At the second session the bishop and other clergy were present. Seventy-three clergymen were on the roll of the convention and twenty-one candidates for orders were reported. In his address Bishop Hobart dwelt largely upon the mission work and the lack of men and money. He spoke at length of the Oneida Indian Mission and its cheerful prospects under Mr. Eleazar Williams, its catechist. He was positive in his conviction that the distribution of the Bible and Prayer Book would be of inestimable value in many places where a clergyman could not minister because of the poverty of the people. At this convention the bishop gave one of those charges in which the principles of the Church were illustrated and enforced. Its subject was "The Churchman, his

principles stated and defended." It was convincing and emphatic, clear and concise. The convention was in every way a benefit to the parish.

The need of a better system of lighting the church became apparent at this time, and Mr. Upfold was made a committee to procure candles, and Mr. Ira Porter commissioned to procure six lamps. Mr. Stanton, Mr. Upfold and Mr. Brown, the treasurer, were asked to solicit funds to pay for the same. Even with these lamps in which whale oil was burned, and the candles set up in sockets at alternate pews, there was only a dim light in the church. After all the subscriptions for the lamps had been paid, it was found that there were still due to Mr. Porter forty-nine dollars and thirty-seven cents. It was resolved by the vestry "that a sermon be preached and a collection taken up on Christmas Eve, to defray the expense of the lamps, or the balance now due Mr. Porter for the same."

At the Easter election of 1820, Mr. Gibbons retired from the senior wardenship and was succeeded by the Hon. Philip S. Van Rensselaer. The parish life moved on smoothly. The vestry carefully controlled the finances of the corporation and endeavored to make the small pew rents and low rents reserved on the leased property meet expenses. There was, however, the necessity of appointing each year a committee to solicit subscriptions to cover the deficiency of income. While for special purposes generous sums were obtained, no determined effort was made for a permanent increase of revenue. A few of the more thoughtful members of the parish knew that disaster would come if there were no serious attempt to meet the deficit. At the Easter election on Tuesday, April 9, 1822, it

was determined that "a meeting of the Congregation" be held in the church on the first Tuesday in May next, for the purpose of receiving from the vestry an exhibition of the financial concerns of the Corporation." The vestry were confident that the members of the congregation would devise some plan of relief, for at a meeting held the same day, it was resolved to finish the church by the addition of a steeple which had been contemplated in the original plan. Mr. Van Rensselaer, Mr. Duer and Mr. Davis were appointed a committee to procure plans and estimates from the architect of the Church, Mr. Philip Hooker. Mr. Duer, Mr. Stanton, Mr. Trowbridge, Mr. Tayler, Mr. Cobb and Mr. Davis were chosen "to prepare and circulate a subscription for defraying the expense of a steeple and to collect the monies subscribed for the purpose." Each committee went to work at once.

In the meantime a full report of the receipts, expenditures and liabilities of the parish had been prepared by Mr. Duer and Mr. Stanton, submitted to the vestry, approved, and presented to the congregation at its meeting on May 7, 1822. From the statement regarding the congregational meeting, found in the vestry minutes, it is inferred that it was neither largely attended nor very enthusiastic. After discussion, a resolution offered by Judge Duer and seconded by Mr. Gill was adopted. It placed on the vestry the duty of writing to the individual pew holders asking them to increase their pew rents 100 per cent. Like many other resolutions of deliberative bodies this was never carried out, and the same unbusinesslike expedients as before were resorted to for current expenses.

The steeple committee presented to the vestry two

plans. It was resolved "that plan No. 2 terminating in a spire be adopted." Richard Merrifield was charged with the collection of the subscriptions "to be paid over by him to the Treasurer, and drawn out upon the requisition of a building committee by order of the rector upon the Treasurer." Mr. Duer, Mr. Stanton and Mr. Gourlay were then chosen as a building committee. The subscriptions were general throughout the parish. Mayor Van Rensselaer gave the largest amount, four hundred dollars, and the other sums ranged from one hundred dollars to five dollars. It was agreed that all sums were payable in equal instalments on June 1, and October 1, 1822, and February 1, 1823. The whole subscription was twenty-one hundred and seventy dollars. The design was in accord with the classic architecture of the church; from the tower, the steeple pierced with windows at intervals and with openings for a clock, rose to a height of about one hundred feet and terminated in a spire surmounted by a weather vane. It was considered graceful and was much admired by Albanians of a former generation. While the steeple was being built, the church was thoroughly cleaned, the interior walls whitened, and a clock, over which there had been some controversy with the Presbyterian church, placed in the steeple. The expense exceeded the estimate by two hundred and fifty dollars, to defray which, there was a supplementary subscription, which secured two hundred and thirty-three dollars.

The building of the steeple and the repairing and renovating the church were completed during the summer of 1822. While the repairs were in progress the congregation of St. Peter's worshipped in the Lutheran church which had been kindly offered. The vestry

sent a courteous greeting "to the Rev. Mr. Meyer and the officers of his church for their Christian kindness in loaning their Church."[1] The collections taken at the services were equally divided between the sextons of the two churches. The ladies of the parish, in April, 1823, introduced the city water into the rectory house, the vestry assuming the annual water tax. Mr. Gourlay and Mr. Yates were empowered to consider the question whether it "would be proper to erect a chancel in front of the pulpit and reading desk, and to fill the places now occupied by the chancells with pews." To the more correct ecclesiastical knowledge of the present day the term "chancells" here used is obscure. It probably means an inclosure at one side of the pulpit for the altar and another at the other side for the font. Bishop Hobart advocated what has been styled the "three decker" arrangement, which the new St. Thomas Church, New York City, built in 1824, made popular. The bishop intended it to emphasize and make prominent the altar, that all might see and hear what was done by the priest in the most solemn office of the Church.

The committee made a report on June 30, which is not recorded. They had evidently a definite plan both for the alterations and for obtaining funds. They are authorized to sell "the pews which shall be erected in consequence of such alterations in such manner as shall seem to them expedient." The only other entry concerning the alteration is a letter of thanks to Mr. John Meads which was presented to him on September 13, 1823, by Mr. Gourlay, Mr. Trowbridge and Mr. Gott

[1] The Rev. Frederick George Mayer was pastor of the First Evangelical Lutheran Church from 1807 to 1842.

on behalf of the vestry for his valuable gift of a "Communion table." The older members of the parish can remember this "altar table" as it stood at the head of the middle alley within the chancel rails, in all its glory of richly veined mahogany, and with its slab of dark Lake Champlain marble. The younger generation can contrast it with the present dignified stone altar and reredos. It is now reverently used in the vestry room for the preparation of the elements for the Holy Communion. The vestry, after saying that gifts are always received by them with satisfaction, express their admiration of the "communion table" for its "originality of conception, appropriateness of design, elegance of materials, sublimacy of execution." They are convinced that "this piece of architecture exceeds anything of the kind we have seen." The marble slab was given by Mr. John W. Yates. The vestry, on November 21, acknowledged another gift. Mrs. George W. Mancius, the widow of a gentlemen who had been unobtrusively liberal during a long connection with the parish, presented one hundred dollars to the vestry to be used in any way they thought proper. It was gratefully received, and Mayor Van Rensselaer and Judge Duer were asked to convey to her the thanks of the vestry and present a letter which had been signed on behalf of the vestry, by the rector. At the same meeting it was determined, in response to a communication from "his honor, the Mayor" asking aid for the sufferers in Wiscasset and Alna, Maine, and inclosing a circular from the selectmen of Wiscasset, that a collection be taken up in the church.

The method of heating the church was changed at this time. The old box stoves which had been in use

for many years and which came from the Ancram furnace about 1790, had given place to the tall urn stoves, for burning the new fuel, anthracite coal. They did not prove entirely satisfactory and it was resolved that two large box stoves be put up "forthwith in the Church, and the urn stoves set up in the vestibule."

The liberality of Mr. Van Rensselaer had been shown in many ways during a long series of years. He was a generous contributor to every subscription. The silver alms basons, still in use, were presented by him. He had often paid insurance premiums upon the church edifice and rectory, and in any emergency might be relied upon for both good advice and timely aid. On Christmas, 1823, he presented a silver baptismal bowl, which has been in constant use for seventy-five years. The vestry in a brief note of thanks accepted the gift, making mention of the donor's repeated liberality.[1] Two months later Mr. Trowbridge who had been commissioned to purchase two chairs for the chancel which would "correspond in point of elegance with the communion table" and "remove the four usually placed in the Chancel" reported that the chairs had "been obtained without expense to the Church," for which he received the thanks of the vestry.

Notwithstanding these evidences of interest in their parish church by the people of St. Peter's, there was still much anxiety as to financial prospects. The vestry frequently had to consider the necessity for temporary loans, the payment of former loans, the renewal of old, and the making of new and more advantageous leases, and the delinquencies of tenants. According to the reports to the convention and the evidence of the parish register,

[1] See appendix.

Mr. Lacey was a faithful worker. The music of the parish was an object of great solicitude. The organ was still one of the best in Northern New York, and, while there were numerous changes of organists, the choir was satisfactory and the chants and hymns well rendered. It was a style of music that now would not be thought entirely worthy of the Church, but it was then acceptable.

On September 25, 1824, the honored senior warden, Philip S. Van Rensselaer died full of years and honors. The vestry on September 27 resolved to attend the funeral, appointed Dr. Staats a committee to have the church put in mourning and sum up the character of their associate in a resolution testifying their "veneration and affection for his character and memory and his generous, constant and zealous efforts to promote the best interests of the Church generally, and especially the Congregation of which he was a member." Judge Duer, who was in every respect qualified for the duties of the position, was chosen as his successor at a special election held on October 11, 1824.

The gratifying announcement was made in July, 1825, that all the pews on the floor of the church were occupied. It was suggested that it was "practicable to erect several additional pews between the east and west aisle, at the southern extremity of the Church." This was done and the pew committee was empowered three weeks later to rent the new pews.

The condition of the burial ground had been for some years a source of dissatisfaction. There was no order or system in the interments, and many persons who had no claim upon the Church were buried there without permission being sought or obtained. A committee

consisting of Mr. Trowbridge and Mr. Satterlee was chosen to report upon the matter. After taking some weeks for investigation they presented on October 3, 1825, a full report. They describe the burial ground as a "parallelogram extending 429 feet from Deer street to Tiger street, and 180 feet from Snipe street to the burying ground of the Reformed Protestant Dutch Church." It was capable of "being laid out into 360 family lots of fourteen feet square, and a horse path from front to rear of twelve feet wide." Forty-six family plots had been "taken up and located by individuals in an irregular manner and a great number of single graves scattered over the greater part of the ground without order or regularity." They recommend that the assignment of lots be under the superintendence of the vestry, that a charge of one dollar be assessed on each lot when assigned, and a further assessment of a dollar a year be made for the care of the ground. They advise the filling up of a deep ravine which occupied the space of one hundred and ten lots. They also presented a map of the ground laid out into squares of fourteen feet each, a horse path of twelve feet extending from Deer street to Tiger street, and the exact location of each lot and each single grave. The report was accepted and Mr. Trowbridge, Mr. Satterlee and Mr. Cooper were chosen as the standing committee upon the cemetery.

In May, 1827, the condition of the church finances was considered by the vestry as critical. A report from the committee of finance was presented, in which there were stated disbursements amounting to $3,394.80 and receipts of $3,493.73, of which $1,300 were from temporary loans. The estimated receipts for the year were $2,035, and the estimated expenses $3,086.25, leaving

a deficit of $1,051.25, of which a portion might be met by subscriptions of individuals, which in the past year had been $423.75. It considered the method of meeting this discrepancy between income and expenses and suggested temporary loans. It mentioned the two pieces of property owned by the church, the old burying ground, and the plot on the East side of the public square. It gives the annual rent of what had been leased as $1,050 and the pew rents at $650. The report was read, accepted, and ordered to be printed.

A committee was then appointed to consider "the expediency of disposing of a part of the real-estate of the church in order to discharge its debts and increase its annual income." Judge Duer, Mr. Gourlay, Mr. Stevenson, Dr. Staats and Mr. Wells were chosen. On May 23, these gentlemen presented their report. It is very careful and precise in its statements, goes fully into the question of the debt of the parish and after explaining how that debt was incurred, proceeds to point out what in their opinion was the proper remedy. The debt was then four thousand and six hundred dollars. One thousand dollars due on a bond and mortgage "originally executed to Samuel C. Farquhar, deceased, and by him assigned to John W. Yates, Esq., and which is now overdue and payable," a second sum "of one thousand dollars secured in like manner to John W. Yates, and which became due on the first day of January, last, and is payable upon three months' notice given to that effect by either party;" one thousand dollars due to James Stevenson, Nov. 1, 1828, one thousand five hundred dollars to the Albany Bible and Common Prayer Book Society, due April 1, 1831, and

one hundred dollars due on a promissory note running as an accommodation at one of the Banks of the City."

After examining the statements of estimated revenue and expenses, the report proceeds to show how several items are for extraordinary expenditures, five hundred dollars being the cost of excavating Eagle street, and two hundred and eighty-two dollars being the amount of interest on the existing debt. The income of the church could be increased "by rendering productive the unoccupied lots and disposing of the pews remaining unsold and unlet. This course would make unnecessary any temporary loans or subscriptions for ordinary expenses. Extraordinary expenses were to be expected and must be provided for. The committee then examines the question whether the present system shall be continued or "Such an arrangement of the affairs of the Church be effected as will at once discharge its present debt, render new loans and contributions unnecessary and secure a sufficient income from its permanent resources, to meet not only its ordinary expenses, but also the extraordinary disbursements to which it may be liable?" It declares without hesitation in favor of a change, and "that it is imprudent to draw further upon the Capital of the Church, instead of relying upon its income to defray its annual expenditures." It then examines the question how this can be done, and decides that the only course is to dispose of some portion of the real estate to preserve the remainder. It discusses the objection that might be raised that they were trustees for posterity as well as for the present generation, and concludes that their successors cannot be prejudiced by a mode of procedure which would leave them an unin-

cumbered property. The rents on property already leased were now as high as practicable. The sale of a portion of the real estate seeming to the committee desirable, it recommended that the five lots on Eagle street facing the Public Square be offered for sale. The sale of these at two thousand dollars each, reserving a rent of fifty dollars a lot would not only discharge every debt, but leave a surplus of five thousand dollars to be placed at interest, and thus give an annual balance of about eighty-seven dollars over the estimated expenditures of twenty-three hundred and four dollars and twenty-five cents.

The vestry was divided in opinion, six being in favor of and three opposed to the sale; there was also the same division upon the sale of the perpetual lease of the lots. After determining that the northwest corner lot should be sold for not less than $2500, the southwest corner lot for not less than $2250, and the other lots at $2000, the vestry adjourned. On the day appointed, Monday, August 6, no bids were received which the committee, Mr. Gourlay, Dr. Staats and Mr. Stevenson, would accept. The offers did not exceed $1800 for any of the lots. The rent reserved was regarded as excessive, and the committee suggested to the vestry that it allow the rent to be reduced to five dollars and that the corner lots be sold at $2600 or any larger sum that may be bid, and the middle lots at $2400. This was adopted, and on Saturday, September 1, the sale was effected of three of the lots at prices somewhat lower than those fixed by the vestry. Two lots for which bids were made were not sold but reserved. In this manner the financial difficulties of the parish were temporarily adjusted.

In the summer and fall of this year a congregation had been gathering in a school-room on South Pearl street under the Rev. Richard Bury, who had been for five years at Duanesburgh. While it contained some of the members of St. Peter's, it was largely composed of those who had no church home or had been brought up in other Christian bodies. Mr. Bury was a real missionary, and worked without expectation of any stated salary. His success warranted the organization of a parish, for which the necessary consent was obtained from the rector of St. Peter's. On the evening of Monday, November 12, 1827, in the school-room which served as a chapel, St. Paul's Church was organized. Edward LeBreton and Thomas Knowlson were chosen wardens, and Barent P. Staats, Charles Skerritt, John LeBreton, Hezekiah Wells, Bristol Fox, Agur Wells, John Nelliger and John W. McDougall were chosen as vestrymen. The vestry elected the Rev. Richard Bury as rector. He served for three years and then became missionary in Michigan Territory, where he was in charge of St. Paul's, Detroit, and afterwards founded Trinity Church in the same city.

The formation of St. Paul's does not seem to have decreased the strength of the mother parish. The city was growing and St. Peter's was filled with worshippers. The records show that the pastoral work of the rector kept him very busy. From this time there was companionship and neighborly kindness between the rectors and people of the two parishes, and a friendly rivalry in all good works. Although vestrymen of St. Paul's, Dr. Staats and Mr. Wells do not seem to have entirely severed their connection with St. Peter's, as both

remained upon its vestry and assumed responsibilities and duties which they carefully performed.

In the spring of 1828, Mr. John W. Yates, cashier of the New York State Bank, who for several years had been a member of the vestry and active in all parish affairs, died. The vestry passed resolutions of affection and respect.

In 1829 the two remaining lots on Eagle street were sold to the corporation of the City of Albany. The purchase price was five thousand dollars. The corporation also acquired by assignment from Messrs. I. and J. Townsend, the former purchasers, the title to the two adjoining lots. The payment of the balance due upon them and the price of the two lots was in the form of a bond for seven thousand dollars, bearing interest for ten years at six per cent. Upon these lots the City Hall was built, which was considered a model of beauty and elegance.

The financial condition of the church was now much better than in previous years. The congregation, however, was still unwilling to pay larger pew rents, and expenses were met in the old way by special subscriptions and gifts. There was still the "temporary loan" at frequent intervals. In the late summer of 1830, there was a movement on the part of the congregation for a better provision for the needs of the Sunday School and week day services. It was thought that a suitable building might be put up on the lot between the church and rectory. A committee, Mr. Croswell, Mr. Porter, and Dr. Staats, was appointed on August 31 to consider the matter and report speedily. On September 10, they presented a report in favor "of building a Sunday School House and Lecture Room on the vacant

lot adjoining the Church." Mr. Bamman and Dr. Staats were chosen a committee to procure suitable plans and specifications.

Before this committee had time to report, the diocese and whole American Church were startled and grieved to hear that on Sunday, September 12, in the rectory of St. Peter's Church, Auburn, the Bishop of New York, Dr. John Henry Hobart, had died after a brief illness.

The diocese now as never before knew Bishop Hobart as a true and faithful bishop, and from every parish came expressions of grief and affectionate eulogy. The vestry of St. Peter's met on Wednesday, September 15, and in a series of resolutions lament "the great loss which they and the cause of religion and sound learning generally sustained in the decease of the Right Rev[d] John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New York." They say they participate "in the common grief caused by this event." They recall "his administration of the government of the Diocese for more than nineteen years which had endeared his memory to our hearts." They speak of the bishop as being "eminent in the ministrations of his high office and adorning the Church and mankind by the richest mental and spiritual endowments." They declare that "in testimony of our veneration for the private and public character of our late beloved Diocesan we will cause the Church to be put and kept in mourning for the space of thirty days." A copy of these resolutions was to be sent "to the family of the late bishop."

It is possible that members of Saint Peter's were among those who witnessed the arrival of the canal boat bearing the body of the venerated prelate, guarded

by his faithful young friends, the Reverend Francis K. Cumming and Thomas Y. Howe, Jr., and watched with sorrowful interest its transfer to the steamer "Constellation" for the sad journey down the Hudson.

It is probable that Dr. Lacey and several of the vestry were among those who on Thursday evening, September 17, assembled in Trinity church for the solemn funeral service of the great-hearted bishop.

The action of the vestry in regard to the building of "a Sunday School House" was reconsidered on September 27. A committee, Mr. Gourlay, Dr. Staats, Mr. Bamman was elected, whose duty it should be to procure plans and specifications for the building of a "rectory house on Maiden lane, on the rear of the lot adjoining and belonging to the Church at a sum not exceeding three thousand dollars." The same committee was also charged with the superintendence of "such alterations in the present rectory house as shall be necessary for the accommodation of the sexton, and for a lecture and Sunday school rooms, etc."

Mr. Croswell and Mr. Trowbridge were chosen to obtain subscriptions, and the building committee was directed with all possible dispatch to procure plans and enter into a contract for the new rectory. On September 30, the building committee reported that Brooks and Platto offered to build the new rectory for the sum of twenty-six hundred dollars, which was approved and a contract ordered to be entered into with that firm. The subscription committee canvassed the parish asking for sums to be paid in installments for a term of five years. The largest subscription was that of James Stevenson, three hundred dollars. The whole amount thus secured was ten hundred and forty-five dollars.

The new rectory was finished early in the following year, and occupied by Dr. Lacey and his family. It was a comfortable, well built house and a great improvement upon the parsonage which had been for nearly sixty years in use.

At an expense of about two hundred dollars the old rectory was altered into suitable rooms for the sexton, Sunday School rooms, and a convenient lecture room. There was an informal proposition from the vestry that the rector should rent the second story for a school for young ladies which he intended opening. Dr. Lacey had become greatly interested in the higher education of women, and had been for some time professor of belle-lettres in the Albany Female Academy. After considering the rent which was fixed for the rooms he sent, on December 20, a communication to the vestry in which are found some particulars not elsewhere recorded. He examines the proposition made, and, after stating the cost of the new rectory and alterations, proceeds to offer a rent of sixty dollars, and informs the vestry that Mr. Hendrickson would loan for five years a sum sufficient to cover the deficiency of $1957 at the then low interest of six per cent which would be met by the rent he would pay and the saving of the salary paid to the sexton. The rector's proposal was accepted and on February 14, 1831, two thousand dollars were borrowed from John Hendrickson to meet payments then due.

In the early spring of 1831, a sad affliction came to the rector and his family. His faithful and devoted wife died on Friday, March 11. There was throughout the parish a widespread sympathy and sincere sorrow for the afflicted family. Mrs. Lacey was in her

thirty-eighth year, and ever since her residence in Albany had taken an active part in all the work done by the women of the congregation. The vestry held a special meeting on March 12, when resolutions of sympathy and respect were adopted, in which Mrs. Lacey's "exemplary piety, amiable character, and domestic virtues" were commended. A gift of one hundred dollars was sent to the rector.

On April 7, 1831, when the vestry met for organization, a young lawyer, the son of Mr. John Meads, was chosen as secretary of the vestry and attorney to the board. Mr. Orlando Meads at this time began his long and honorable connection with the parish. The building committee were authorized at this same meeting to make a much needed improvement of the church property. It had been without any suitable fence. The committee was instructed to inquire into the cost of an iron fence, and "present plans and an estimate of the expense." The committee on May 9 reported that they had examined various patterns of iron fence and submitted a plan of one which they thought most desirable. It was accepted and the committee directed to have the fence erected. It was neat, substantial and ornamental, and added dignity to the church and new rectory house.

The parish had with great zeal entered into the plan of building a new rectory. It had relied upon subscriptions which were not as large as had been expected. The cost had exceeded the contract price by two hundred dollars. The treasurer's report presented to the Vestry on May 31, showed disbursements of $8,415.23, and receipts of $8,524.99. Of this amount forty-seven hundred dollars had been borrowed. The estimated

income for the year 1831-2 was $3,719.43, and the expense $4,562.75, including the new iron fence and the digging down the lots on High street. The report was accepted but no definite action taken upon the method of meeting the deficit. In the autumn a sale was made of three lots on High street for eight hundred dollars, and in the following spring two thousand dollars were borrowed.

Other affairs of the parish than its finances were now being conisdered. For some months the harmony and good will that had been so apparent in the earlier years of Dr. Lacey's rectorship had been lacking. There seems to have been no special ground of complaint. Perhaps the rector's duties as a teacher interfered with his parochial obligations, or his domestic bereavement weighed upon him so heavily that he was unable to do what he had done previously for the upbuilding of the parish. There does not seem to have been any violent or open opposition.

Coldness and indifference had taken the place of cordiality and interest, and there was a feeling that a change in the rectorship was desirable. Many clergymen then considered that the incumbency of a parish with the wealth and standing of St. Peter's should be a life tenure. In the course of the negotiations with the rector he made certain conditions, on the fulfillment of which he would place his resignation in the hands of the vestry. It was understood that one thousand dollars were to be subscribed by the congregation and a similar sum pledged by the vestry, which Dr. Lacey was to receive in addition the amount of money expended by him in repairs upon the lecture room and permanent fixtures in the rectory. On April 18, 1832, a communication from Dr. Lacey

was read tendering his resignation. It was promptly accepted, the sum of two thousand dollars was tendered "on the part of this Vestry to the Rev^d Dr. Lacey," he was granted the use of the Rectory House and the school rooms for six months from the first of May, free of rent. Mr. Gourlay, Mr. Buckbee and Dr. Staats were appointed to wait upon the rector with a copy of these resolutions, authenticated by the signatures of the senior warden and secretary. It was a very great surprise for the vestry to learn at a meeting held two days later, on Good Friday, that the signature of the rector had not been appended to the communication from the Rev. Dr. Lacey containing his resignation. As it had been requested "that the whole arrangement of the resignation might be brought to a close during the present week," Mr. Gourlay and Mr. Dibble were appointed a committee to call upon the rector forthwith, "requesting him to sign the said communication to the end that a suitable answer may be sent to the same, and that the congregation may meet in Christian fellowship on the coming Sabbath." On their return Mr. Gourlay reported, that the rector "asked for the letter of resignation, which Mr. Gourlay handed to him, he then put the communication in his pocket and refused to sign or give back the same." A meeting of the vestry was held on Easter Monday, April 23, when a resolution was adopted rescinding the action of April 18, "as the negotiation entered into between the rector and vestry of St. Peter's Church has not been consummated."

At the election on the following day other warders and six new vestrymen were chosen. The first business that claimed their attention was the unfulfilled promise of resignation by Dr. Lacey. A committee was

appointed to ascertain the status of the subscriptions already made and to receive further subscriptions if necessary. The vestry pledged one thousand dollars to be paid to the rector "when the like sum of one thousand dollars shall be raised by subscription for the same purpose." Mr. Croswell, Mr. Hurd, Mr. Porter and Mr. Van Rensselaer were appointed to draft a letter "expressive of the sense of the Vestry, of the high worth of the Rev[d] Rector and of their unabated regard for him." The committee on subscriptions reported that many of the subscribers were unwilling to renew their subscriptions unless the members of the present vestry should previously subscribe. The senior warden, Mr. Stevenson, and Mr. Van Rensselaer were appointed a committee to wait upon the "Reverend Rector" and inform him, that the sum of two thousand dollars had been appropriated by the vestry to be paid to him whenever he resigned the rectorship, that he was granted the free use for six months of the rectory house and school rooms, and that an equitable allowance would be made to him for fixtures which he had erected.

On May 4, the senior warden reported that the committee had waited upon the Rev. Dr. Lacey, communicated to him the resolution of the vestry, and had received from him a letter of resignation. This was read to the vestry, and a reply, drawn up by the committee previously appointed, was approved and ordered to be sent to the Rev. Dr. Lacey.

The letter of Dr. Lacey is dated on May 4, and addressed "To the Wardens and vestrymen of St. Peter's Church, Albany." It speaks in its opening paragraph of "Circumstances now unnecessary to enumerate" which led the writer to determine "to resign the rector-

ship of St. Peter's church, when a suitable opportunity should occur; that opportunity I think has now arrived, and I accordingly tender you my resignation." He dwells upon the "great magnitude of my sacrifice" and the loss "of amiable, liberal and pious friends" and "a position which in many respects ranks with the first in this or any other country." But he cheerfully makes "this and every other sacrifice necessary to the prosperity of St. Peter's Church." He alludes to the work of his fourteen years of ministry in Albany, the disorganized and unhappy condition of the congregation, the dilapidation of the church edifice, rectory and other buildings, and contrasts it with their present appearance. "The Church edifice is finished, beautified and in perfect order, a substantial and commodious Rectory house, delightful in its location, has been erected, a lecture room, rooms for Sunday and parochial schools and accommodations for the sexton's family are also provided." He declares the income of the church "to be nearly if not quite equal to her current expenses," and that more than two hundred and fifty individuals have been added to the communion. He is comforted by the assurance that a large majority of the congregation are entirely friendly to him, and closes with a prayer for the welfare of the parish and an assurance of personal regard for the vestry.

The reply from the vestry is no less courteous in tone. It declares that the regret with which they received the rector's letter grew out of fourteen years of church fellowship and the intimate relations which were thus created. They state the results of Dr. Lacey's rectorship, the depressed state of the parish when he came to Albany, and contrast it with "its present favored

condition." They "forbear to allude to the causes which have led to a separation under such circumstances" and commend the rector's high devotion to the interests of the church. The manner in which "the proffer of this act of conciliation" was made has endeared him to them. They ask for his prayers in this exigency, and with the assurances of unalterable respect and esteem and their prayers as individuals and as representatives of the parish, they conclude the epistle. The letter was transmitted to Dr. Lacey by Mr. Stevenson, Mr. Croswell and Mr. Hurd. Dr. Lacey was asked to officiate in St. Peter's "whenever there is a vacancy while he remains in the City." With the payment of the sum agreed upon as a compensation and for improvements on the rectory amounting to twenty-three hundred and seven dollars and twenty-seven cents, one of the longest rectorships in the history of the parish, and one which, in many respects, was eminently successful, terminated. The former rector remained in Albany until late in the fall when he removed to Pittsburgh, Pennsylvania, and during the remainder of his life was an active and successful teacher of young women. His life was prolonged to more than four score years, and was spent principally in the south, where he acquired honors and distinction.[1]

[1] A sketch of Dr. Lacey will be found in the appendix.

CHAPTER XI

RECTORSHIP OF DR. HORATIO POTTER

The call and declination of the Rev. Henry J. Whitehouse, 1832.—The call and declination of the Rev. Henry W. Ducachet, 1832.—The call, acceptance, and institution of the Rev. Horatio Potter, 1833.—Sale of the High Street property, 1835.—Renovation of the Church and purchase of a new organ.—Report of the parish treasurer, Mr. Orlando Meads, on church finances, 1836.—The Rev. Clement M. Butler, Assistant to the Rector, 1836.—Mr. Potter's Letter on Offerings for Missions and General Objects, 1836.—Increasing financial embarrassment, 1837–1842.—Organization of Trinity Church, 1839.—Plan and Statement concerning increased pew rents issued by the Vestry, 1842.—Sale of a portion of the church lands, 1843.—Sale of the remainder of the church lands, 1845.—The Rev. Mr. Potter in Europe, and the Rev. Maunsell Van Rensselaer in charge, 1845.—Organization of Grace Church, 1846.—Lot on which St. Peter's was built sold for an unpaid assessment, 1847.—New rectory built, 1847.—Plan for redemption of the church lot adopted, 1849.—Building of the Memorial Church of the Holy Innocents, 1850.—Dr. Potter elected and consecrated Provisional Bishop of New York, 1854.—His resignation of St. Peter's, 1854.

ON May 4, 1832, the vestry appointed the Hon. James Stevenson and Mr. Edwin Croswell, the wardens, and Mr. Philip S. Van Rensselaer a committee "on the subject of procuring a rector, for St. Peter's Church." It was about this time that the late Dr. Joseph H. Price and other well known clergymen officated at St. Peter's. Dr. Price gives this pleasant reminiscence of his first visit to Albany:

"In the year I think, 1832, on a tour of parish hunting, not a very uncommon employment for clergymen

in those days, but more honored in the breach than in the observance at any time, I found myself in Albany, casting a wishful eye towards the then vacant rectorship of St. Peter's. Nor was I alone on this business. The Rev. Professor Hare of Philadelphia, the son-in-law of Bishop Hobart, and father of our admirable Bishop of the Indian Department of Missions, was also in the same category.

"Our intercourse was of the most pleasant character. We have never met since but I have never forgotten him, for he did much to relieve the embarrassment of my position, and I have recognized in his son the Bishop, the same artless and hearty style of address that seems to make everybody at home. Not a studied dignity encased in ice, but a good, old fashioned welcome. I preached on a Wednesday evening to a small congregation, as it was at a season when many were absent. I was to preach again on the next Sunday morning, but on Saturday I was so ill as to require the services of a physician, and of course failed to appear. I found, however, that an arrangement with the present Bishop of New York had so far progressed that the vestry could not honorably entertain any interruption. I only mention this as a clew to my subsequent call to St. Paul's.

I formed on this visit many pleasant friendships in St. Peter's, some of which continue to this day. Some are closed to be renewed in another and better world."[1]

The Rev. Henry J. Whitehouse, rector of St. Luke's Church, Rochester, and afterward Bishop of Illinois, was invited on September 25th, 1832, to accept the rectorship. No formal response seems to have been

[1] Sermon of the Rev. J. H. Price, Semi-Centennial of St. Paul's, Albany, (Albany, 1877), p. 22.

returned by Mr. Whitehouse, but he evidently preferred to remain in Rochester.[1] The Rev. Henry W. Ducachet, then of Norfolk, Virginia, and for many years rector of St. Stephen's Church, Philadelphia, was called as rector on December 19th, 1832. He sent a formal declination of the call on January 17th, 1833.[2]

Much of the pastoral work during the vacancy was done by the Rev. William L. Keese, the rector of St. Paul's Church, who, although, in feeble health, still kept at work. "He was," says one who knew him well, "one of those rare spirits we commonly denominate 'nature's noblemen,' but as I love to trace all that is good in man to the great first cause of all things, I think his patent of nobility was from Divine grace. He had no sympathy with anything mean, suspicious or contemptible. His piety was robust and manly."[3]

The parish appreciated his cheerful readiness to answer any call to the sick or afflicted, and sent him a New Year's gift, the sum of fifty dollars, which he acknowledged in a gracefully worded note preserved in the archives.

The period of waiting was nearly over. On January 17th, 1833, it was resolved unanimously "that the Rev. Horatio Potter of Hartford, Connecticut, be invited to accept the rectorship of St. Peter's Church, with a salary of fourteen hundred dollars per annum and the use of the rectory house; and that the wardens be requested to transmit this invitation to Mr. Potter." He was in the full maturity of his splendid powers, he knew Albany and its people and was destined to be one of

[1] See appendix.

[2] See appendix.

[3] Dr. Price's Sermon, St. Paul's Semi-Centennial, p. 24.

the most honored and distinguished of the rectors of St. Peter's.

Mr. Potter's acceptance was announced on February 27th, 1833, and on Arpil 1st, a letter from the rector-elect was read in the vestry meeting, requesting that, if agreeable to them, the 11th of May be the day for his institution. The vestry, through the senior warden, the Hon. James Stevenson, answered that they assented to the choice of that day.

After the solemn investiture with his office as rector, in the service of institution on Saturday, May 11, 1833, Mr. Potter entered earnestly upon his work. The sermon preached by him on Sunday, the day after his institution, in which he dwelt upon the reciprocal duties of pastor and people, was requested for publication by the vestry. Mr. Croswell, Mr. Dix and Mr. Van Rensselaer were appointed a committee to present the resolution to the rector and to "take measures for the publication of the said sermon." Few copies of it are now extant.

The new rector gained the respect and regard of all his parishioners. His sermons were marked by vigor of thought, purity of style and elegance of diction. He read the service with impressiveness and dignity. He was careful and punctilious in every detail of his public and private ministrations. He began his ministry before the great Catholic revival which followed the Oxford movement. The American Church was overshadowed by religious systems which were powerfully organized and had a large following. It was engaged in a struggle for existence. Its clergymen were the leaders of a small fraction of the American people. While they did not ignore the "outward and visible"

they were more concerned for the "inward and spiritual," and put their emphasis on "vital religion," a phrase then very popular.

The church buildings were, generally, like St. Peter's, modeled after Wren's masterpieces or copied from Grecian temples. The celebrations of the Holy Communion were infrequent and the altar was inconspicuous. The Sunday services were usually morning prayer and a sermon, and evening prayer and a lecture in the afternoon. The pulpit towered above the prayer desk and the altar. The pastor preached in all the funereal splendour of a black silk gown and black kid gloves. The clerk, a survival from the forgotten days when men and boys sang the services, and were led by a precentor, sat in placid grandeur in his place below the prayer desk, or at its side. To him the duty of responding, of announcing the psalm and hymn, and the declaring of the bans of marriage and other notices was assigned. In a small railed space below the clerk's desk was the altar, a small table, sometimes solid, but oftener with four honest legs, and usually called "the communion table." This arrangement exalted the prophetical above the priestly office and perhaps conduced to the cultivation of forcible and graceful pulpit oratory.

Mr. Potter at once introduced into the services of the parish a better quality of music, and among the first fruits of his ministry was the purchase of a new organ. The first action of the vestry was on January 29th, 1834, when it was "Resolved; that the music committee[1] be requested to make inquiries and report to the vestry the terms upon which the present organ can be exchanged for a new and superior one, and the sum

[1] Messrs. Herman Leonard, Leverett Cruttenden and John S. Walsh.

which can be procured for that purpose by voluntary contributions." In February, 1835, Messrs. Leonard, Gott and Walsh were appointed a committee to contract, on the best terms possible, "with the Messrs. Hook of Boston for a new organ and take the old organ in part payment thereof."

On the sixteenth of the same month, Mr. Leonard, on behalf of the committee, concluded a contract with those well known organ builders "for $2000 and the old organ." It was a sweet toned instrument and gave satisfaction to the congregation. The vestry, when the organ was completed and set up in January, 1836, resolved that they "deem it due to the Messrs. Hook to give them a certificate signed by the members of the vestry expressive of the entire satisfaction of the vestry with the manner in which the Messrs. Hook have fulfilled their contract." It served admirably the needs of the parish until the building of the present church.

With the building of a new organ came the desire for a complete renovation of the church, and on April 6th, 1835, Messrs. Gourlay and Gott, and Dillon, a committee previously appointed, reported upon the repairs that should be made, and it was resolved by the vestry "to cause the whole of the flooring and the pews to be taken up, altered and thoroughly repaired, the new flooring to be laid on an inclined plane, descending twelve inches from the door to the pulpit, the ceilings to be whitened, the walls, pews and whole interior of the Church to be painted in a suitable manner, transparencies to be prepared and placed in the windows on each side of the pulpit, a new pulpit to be constructed, and a vestry room in the rear thereof to be built in the alley between the Church and the old Rectory, and to

communicate with the Church by a door behind the pulpit, and a full set of lamps for the Church and pulpit to be procured and hung."

Two weeks later that part of the resolution concerning the slope of the floors was rescinded, and the committee ordered to repair thoroughly the floor and sills.

Mr. Potter's health, which was never robust, had become impaired by his close attention to his duties. This was noticed with regret by the parish, and, on June 1st, 1835, on motion of Mr. Sanford Cobb, it was "Resolved, that the vestry taking into consideration the arduous duties and the feeble health of the Rev'd Rector do respectfully request, that during the suspension of Divine Service in this Church by reason of the contemplated repairs and improvements therein, he will refrain as much as he can with propriety from all ministerial labors, and use such means as he may deem best calculated to re-establish his health, and prepare him for resuming his useful labors among us upon the reopening of the Church."

The rector acted upon the advice and spent the summer in foreign travel, partly on the continent of Europe, but principally in England. He carried letters to several eminent English and Scottish Churchmen and others, including Bishop Skinner, John Keble, Dr. Chalmers and the famous preacher, Mr. Simeon. He then formed some life long friendships which were maintained by correspondence.

Three thousand dollars was set as the amount to be secured for the purchase of the organ and the contemplated repairs. It was, however, insufficient, and on June 30th, 1835, nine of the church lots on High street were sold to Henry G. Wheaton, Esq'r, for

$6000, two thousand dollars of which were to be paid in cash.

With a strange disregard for associations with the past, the vestry instructed the committee on repairs in July, 1835, to "ascertain on what terms the present church bell can be exchanged, and one of not less than 2200 pounds be procured and hung." A plan for a new pulpit submitted by Mr. John Meads, one of the oldest and most respected members of the parish, was at this time adopted.

In the admirable memoir of his father, Gen. John A. Dix, the rector of Trinity Church, New York, thus pleasantly describes the chancel of St. Peter's:

"No such arrangement of chancel was ever heard of, to the best of my belief, before or since. What seemed to be two squarish tubs of mahogany, with fronts shaped like the dash-board of a sleigh, projected from the wall precisely alike in shape and size; their farther advance upon the congregation was restrained by a stout rail which kept them in, and left room in the midst for a 'Communion table;' in these alternately the service was read and the sermon preached."[1]

Lamps of a new and better design were introduced at this time, at a cost of $450, for the chancel and body of the church. The old "Liverpool lamps" as they were styled, were given to Christ Church, Ballston, and the astral and other lamps not required for the lecture room and church were ordered to be sold.

A few persons still living can remember that the church was dimly lighted by a few lamps and by can-

[1] Memoirs of John Adams Dix, compiled by his son, Morgan Dix. Illustrated; in two volumes; p. 161, vol. 1. New York, Harper & Brothers, Franklin Square, 1883.

dles set in sockets attached to each pew. These candles were not always provided at the expense of the parish but by individuals. It was a common sight in the days before slavery was abolished in Albany, to see the slaves of the wealthier members of the congregation gravely marching to the church bearing candles, properly placing and lighting them, and then mounting the gallery stairs to the second gallery immediately under the roof, which was built for their use, and after service, removing the candles, carefully extinguishing them and then lighting their torches or lanterns to escort their masters and mistresses home. To courteously allow one's light to shine for those who had none of their own was among the kindly acts of the high-bred dames who worshipped at St. Peter's in the earlier days of this century.

Several curious details of the repairs can be learned from the minutes. The committee ordered that "in case the owners of the pews on the ground floor consent to pay the expense of stuffing and covering the backs of their pews, to have the same done, and also cause the pews belonging to the Church to be stuffed in the same manner as the others." The pews were ordered to be painted a dark blue, the walls "with oil paint of such colors as the Committee on Repairs shall deem most suitable," and the glass of the two north windows white. The painting of the interior of the church was well done, with materials of the best quality, by Ira Porter for $826.55. As a reminder of the proper postures for prayer, kneeling boards or benches were, "if practicable, to be placed in every pew." Two additional mahogany chairs were purchased for "the altar" for $30.00, and a brussels carpet and kneeling cushions were provided for the chancel, and new carpets

for the aisles. Stoves were purchased, and the long pipes extended across the body of the church, with pans beneath at every joint. The repairs were completed in the latter part of the autumn and the church re-opened. After the long suspension of services the people of the parish were glad to worship once more in a building whose interior to them seemed appropriate and handsome. The present generation would undoubtedly condemn it, and declare that it was "simply and merely frightful."[1] It is traditional that the rector's text for the first sermon preached in the restored church was: "This shall be my rest forever." A not inapt illusion some have thought to the resemblance of the new reading desk and pulpit to the French bedsteads just then coming into use.

In March, 1836, the financial condition of the parish caused grave anxiety and distress. The pews, which had been sold at low rates when the church was built in 1803, with small ground rents reserved upon them, for many years had not afforded a sufficient revenue. The property still remaining had been leased for long terms. Taxes, assessments, insurance and repairs were not met by the income. Any increase of pew rents was stoutly resisted, and few were ready to subscribe adequately to the support of the church. The proceeds of previous sales had been applied to present needs. There was no reserve fund in the parish. Under these circumstances a meeting of the congregation was authorized on March 9th, 1836, by the Vestry "to meet in the lecture-room on Monday next, at 4 P. M."

That ways and means were discussed is evident from the action of the vestry, who referred "the report of

[1] Memoir of Gen. Dix, vol. 1, p. 161.

the Committee appointed by the congregation to the Treasurer, with instructions to make a full report in accordance with the recommendation of said committee."

Mr. Orlando Meads was then the treasurer. He made a full and elaborate report which was printed. In it he reviews the financial history of the parish from 1816. A loan of sixteen hundred dollars from the State School Fund in 1818, he considers the commencement of the pecuniary embarrassment of the parish.

While there had been spasmodic efforts to entirely cancel the debt, yet new enterprises like the building of the steeple in 1822, the new rectory house in 1830, the increase in the assessments and taxes, had made it an apparent necessity to dispose of property at a loss. He epitomises the report of Judge Duer, made in 1827, and its recommendations. Notwithstanding the adoption of the course recommended in that report a debt remained, and there was an annual deficiency of twelve hundred and fifty dollars, until in 1835 the accumulation of debt would have been $5,243.64, which, however, was reduced by the sale of four pews and a subscription for the church, soon after Dr. Lacey's resignation, to $4,638.64.

The capital of the parish had constantly to be drawn upon to meet the interest upon this amount. The repairs had cost $2,561.63 and the contract price of the new organ was $2,050.00, making a total of $7,311.63. To meet this indebtedness there were available a subscription of $2,265.00, and the proceeds of the sale of the High street property, which, with the interest on a bond and mortgage for $4,000, were $6,200. These sums would defray the cost of the improvement and the excavation of the High street lots and leave a surplus

of $162.00. The amount of the Church debt on May 1, 1835, with interest was $4,963.30, and the annual deficiency to the date of the report was $1,250.00, making a total of $6,213.30. Deducting the surplus and the amount received from sale of pews, $762.05, there remained a net debt of $5,451.25. The estimated annual expenses were $2,835.57 and the estimated income was $1,283.00, leaving a deficiency of $1,552.00.

Mr. Meads then speaks plainly of the present and future of the parish in these strong words: "It requires no great foresight to perceive that unless some effectual means be immediately adopted of paying off the present debt, and preventing the accumulation of this annual amount of $1,552.00 and interest, the whole of the Church property must be sunk in a few years. It has not been in the power of former vestries—it is not in the power of the present, nor can it be in the power of any future vestry—to prevent the accumulation of debt, so long as no measures are adopted by the congregation to put the income on a par with the ordinary expenses. Whether the expenses of the past year were in all cases necessary or proper, is not now material to inquire. The expense has been incurred, and it will not be denied that a large portion of it, at least, was indispensable to the safety and preservation of the Church, and it is believed that the result has already proved the liberal policy pursued in refitting the Church to have been a wise one; inasmuch as the present price of pews, compared with previous prices shows an increase of value to each pew more than equal to its proportion of the whole amount expended. At all events the amount has been paid off, as has been shown, by subscription, and by the sale of the High street property. The debt

should therefore not be attributed to this source; but to the insufficiency of income."

Mr. Meads proposed to meet this crisis in the affairs of the parish by either temporarily or permanently raising the pew rents and thus closes his report: "In this matter the vestry have no other interest than other members of the congregation who own pews, and if the proposition submitted to them by the vestry to treble the pew rents, be a necessary and proper measure, all will alike share the benefit; and if it be otherwise all will suffer the consequences."

The immediate effect of this report was a temporary relief from the burden of debt. Many of the pew holders very willingly agreed to the proposal to treble their pew rents, a few, however, never paid the increased rental, and the debt was not wholly cancelled. Mr. Meads at this time resigned his office as treasurer and secretary. After the Easter election of 1836, Mr. R. A. Sands, was chosen treasurer, and Mr. Meads was re-elected as secretary.

The state of Mr. Potter's health continued to cause anxiety to the congregation and at this time was so precarious that on April 26th, 1836, a proposal was submitted on behalf of the ladies of the congregation through Miss Carter, whose school in the old lecture room is well remembered by old Albanians, to contribute "$500 for one year for the purpose of procuring for the rector such assistance as his feeble health may render necessary to enable him to discharge his parochial duties." After conference with the rector, the ladies were formally thanked by the vestry for their liberal contribution, and the rector requested "to take such measures in relation to the subject as he may deem advisable."

It does not appear that Mr. Potter was able at once to secure any permanent assistant. In the summer he arranged with the Rev. Clement M. Butler, a son of the Rev. Dr. David Butler, rector of St. Paul's, Troy, to take charge of the parish during his absence, and to become the assistant minister of St. Peter's. It shows his nice sense of courtesy and consideration for a young man just entering upon his ministry, that he sent to the vestry, through Mr. Meads, immediately before leaving for a summer rest, this letter:

"Albany, July 18, 1836.

My Dear Sir:

It becomes my duty to inform you, and through you the vestry, that I have engaged the Rev. Clement C. Butler to act for a few months as my assistant in the ministry. Having known him as a pupil at Washington College I have entire confidence in his prudence and worth, and have no doubt that when a few trials have placed him more at his ease, he will officiate to the entire satisfaction of the congregation. He seems to be all that we have a right to expect, considering the place and the compensation we have to offer. During a short absence he will supply the pulpit, aided by my brother and an occasional exchange, and on my return I propose that he shall aid me in parochial duties, and in reading, and preach about once in two weeks, lecturing the intervening week. On Thursday of this week he will be at Miss Carter's, and it would be gratifying to me to have the Vestry or a portion of them call upon him.

Much of his success will depend upon the manner in which he is encouraged by the kindness of the Vestry and Congregation, both in attendance upon his services and in personal intercourse.

I trust they will treat him as they have always treated their Rector.

In haste I remain,

Yours truly,

O. Meads, Esqr., H. POTTER."

Secty. of the Vestry.

On July 17th, 1836, the venerable patriarch of the American Church, the Rt. Rev. William White, D.D., full of years and honors, entered into the rest of para-

dise. The vestry placed upon the minutes an appreciative memorial minute in which it was "Resolved, that while they deplore the bereavement our Church has sustained in the decease of our late venerable presiding Bishop our grateful thanks are due to Divine Providence for the manifold blessings which have resulted to the Church and to this nation from the eminent piety, patriotism and usefulness, and the beautiful and consistent example exhibited by the deceased through all the varied scenes and duties to which he was called during his long and eventful life." It was also resolved that "this Church be put in the usual mourning for the space of one month."

Mr. Butler's work in the parish was satisfactory to a large and critical congregation. After the rector's return, he continued to act as assistant until in December, 1836, he accepted "a call from the Church at Syracuse."[1] The vestry, at a meeting held on December 8, 1836, passed a preamble and resolution urging upon the rector the necessity there was for an assistant, both on his own account and in consideration of the interests of the congregation, "the frequency and arduousness of the stated services of the Church during the ensuing season, and the numerous calls upon his time and attention by his own congregation and the poor foreign population of this city." Mr. Potter was asked to make for himself a selection of some suitable person to assist him in the discharge of his clerical and parochial duties during such time as he may deem his health or duties render such assistance desirable." He does not seem to have acted upon the suggestion as there is no record of any further action.

[1] See appendix.

The desire of the rector that St. Peter's should be forward in every good work and in no particular fall behind parishes inferior to it in wealth and reputation, led him in December, 1836, to prepare with much care a letter to be presented to the vestry, in which, with discrimination and judgment, he puts plainly the duty of the parish in regard to the objects then becoming recognized as the general work of the Church, as well as those of diocesan interest.

"The rector would state to the Vestry in reference to missions that a balance is due the treasurer of the Missionary Association of about $125, that the collection yesterday amounted to about $160, of which $100 was contributed by Mr. E. C. Delavan. As it would not be very creditable to the parish to take the money which Mr. Delavan intended should go directly to missions, to pay a society debt, it is suggested whether some other means should not be employed at once to reimburse the treasurer, leaving Mr. Delavan's contribution, if nothing more, to be remitted. The Rector earnestly begs the support and advice of the Vestry in relation to Missions generally. It may be mentioned that the Parishes at Hartford, at Troy and at Rochester, which are not equal in strength to St. Peter's, contribute from $1,000 to $1,500 to the different objects beyond their own cities. The New York City parishes contributed much more. This amount may be larger than necessary. The Rector has no desire to increase the calls upon the congregation unnecessarily, but he believes the parish will not do its duty in the present state of the Church and country, and cannot be truly prosperous while it neglects the *general institutions*, which our ecclesiastical councils have established to aid in disseminating

the Gospel. The following sketch is presented of objects beyond the limits of the parish, with something like the sums which it is supposed they ought to receive:

Missions in this State	$150 or $200
Missions in the Western and South-western States	150 or 200
Missions in Foreign Countries	100
To aid in building Churches	100
General Episcopal Sunday School Union	30
General Episcopal Tract Society	20
Episcopal Fund (for Bishop)	25
Convention Fund	25
	$600 or $700

"This amount has been raised one or two years since I have been here in the parish without much difficulty. There is a general disposition to contribute, and a simple calculation would show how small a sum from each member of the parish would suffice.

"The Rector has thought of substituting for the private subscriptions, which are troublesome, four or six collections annually from the congregation, believing that if the plan and objects were understood the amount would readily be obtained. The fund for building churches might be retained by the Vestry, and a portion given when an applicant would appear entitled to it.

"This would prevent personal applications. I might examine the religious condition of the country and the nature of the several institutions to show the reasonableness of the above sketch, but I presume it is unnecessary. There are several city and parish objects, which of course this sketch does not include.

"The Rector submits these suggestions to the Vestry for their advice. He feels very much the need of sympathy and aid in these efforts. He would be glad to have some plan formally sanctioned by the Vestry and prosecuted under their care.

"He would propose that the Treasurer take charge of these collections and see that they are properly remitted.

"With regard to an *assistant* (to which subject his attention has been called), the Rector is in some degree of perplexity. He feels unwilling to tax the parish for the performance of duties which properly belong to him. It is a subject of regret, too, that the contributions of the ladies, formerly given to missions, are now expended in promoting his personal comfort. For the present he is inclined to go on without aid. Owing to the large foreign population of the city, the demands upon his time and strength are very great, peculiarly so. Should he find himself unequal to his labors he will frankly say so to the Vestry.

"The Rector submits these hurried considerations to the indulgence of the Vestry, and subscribes himself

their affectionate pastor,

H. Potter."

"The Rector would refer the Vestry to a communication of Bishop Onderdonk in The Churchman."

It was gratifying to Mr. Potter that immediate action was taken upon this communication, for upon December 5th, 1836, it was unanimously resolved, "that a collection be hereafter taken upon the third Sunday of every month, to be applied alternately, the first month to the general missionary and charitable purposes enumerated in the communication of the Rector, and the succeeding month to supply the deficiency of the

regular income of the Church and to defray the ordinary expenses."

The progress of the parish is evident in these early years of Mr. Potter's incumbency. The Sunday School increased under the faithful oversight of the rector and the few devoted women that were its teachers.

Mr. Potter had taken a high position among the noted men of the city. In every charitable and philanthropic enterprise he was the judicious adviser and often generous contributor. Among his brethren of the clergy his ability was recognized. He was interested in the missionary work then carried on in Northern New York, without any other system than the appointment of missionaries by the missionary committee of the diocese as applications were made, or as the bishop thought expedient.

There was no agency which had a well developed plan for the establishing of missions at the most central points. The Albany Bible and Prayer Book Society found in the rector of St. Peter's a wise counselor, one who appreciated at its full value that useful organization.

In 1837, Mr. Henry W. Delavan left a legacy of one thousand dollars to the parish. His executor, the well known and generous Hon. Edward C. Delavan, paid it at once, in July, without availing himself of the provisions of the will by which payment might have been delayed a year and a half. Probably it was used to defray the cost of a post and chain fence around the enclosed ground of the church, and for other current expenses, authorized at the meeting of the vestry when it was accepted.

Mr. Potter was honored in 1838 with the degree of Doctor in Divinity from Washington (now Trinity)

College, Hartford. It was well earned, for amid his many duties in a large parish he found time to maintain a high standard of theological learning.

The salary of Mr. Potter was permanently increased in October, 1839, to seventeen hundred and fifty dollars "in consequence of the increased expenses of living since the present Rector was instituted." Four hundred dollars had been given to Mr. Potter for two years previous which the rector had acknowledged in a graceful note as the "proof of your concern for my personal comfort."

Several votes were found during this period on the minutes concerning the music of the church, and the frequent changes of organists. The organist at one time was cautioned to avoid "all light and unseemly music and to confine himself as nearly as he properly can to the music and chants as written, and also to play only short and appropriate interludes between the verses of the psalms and hymns sung during the public services."

The formation in 1839 of a new parish in the southern part of the city, which subsequently took the name of Trinity Church, under the charge of the Rev. Isaac Swart, relieved Dr. Potter of a portion of his burden. The loving care of the late Canon Selkirk for this his only parish during the forty years of his active rectorship, and its growth under him is among the pleasant incidents of Church life in Albany.

St. Peter's, however, did not lose any of its strength. The men and women of the congregation labored with fidelity and its organizations for Christian work were in active operation. John C. Spencer, a man of varied talents and keen intellect, Marcus T. Reynolds, Daniel D. Barnard, Orlando Meads, Henry G. Whea-

ton, Visscher Ten Eyck, John Taylor, James Dexter, James Kidd, John S. Perry, Charles H. Payn, John F. Townsend and Thomas Wright were among those who became prominent in the affairs of the parish during the decade from 1840 to 1850.

In January, 1839, St. Paul's Church found that its location in Ferry street was not favorable for growth, although in the Rev. William Ingraham Kip, it had a rector who was not afraid of work and whose powers as a thinker and preacher were universally recognized. The vestry of St. Paul's decided to seek another site, and purchased the well known theatre on South Pearl street between Beaver (now Madison avenue) and Hudson streets. While this building was being altered into a church, through the courtesy of the mother parish the congregations of St. Peter's and St. Paul's Churches worshipped together, and Dr. Potter and Mr. Kip alternately preached and read the service in St. Peter's Church. It was a time of spiritual refreshment and growth. Bishop Onderdonk in his convention address for 1840, speaks of the condition of the Church at Albany at that time as highly satisfactory. In his historical sermon, the Rev. Dr. Reese, for many years the beloved rector of St. Paul's, says: "The fruitful labors of the two rectors had been evidently signally successful, and between the parishes there was a most delightful state of Christian harmony and good feeling." The action of the vestry of St. Peter's is found in this resolution which on motion of Dr. Staats was unanimously adopted: "Resolved, that the Rev. Dr. Potter be and he is hereby authorized to make such arrangements with the Rev. Mr. Kip for the accommodation of the members of St. Paul's congregation dur-

ing the time their Church is fitting up as may be most convenient and acceptable to the said Rectors respectively." It was eight months before the new St. Paul's was ready for use, and the worshipping again in St. Peter's must have seemed to some like a return to the old home.[1]

Upon April 25th, 1841, Dr. Potter delivered a sermon upon the death of President Harrison in St. Peter's Church, before the Legislature of New York, of which he was one of the chaplains. His theme was "Uprightness and Religious Character in Rulers." The discourse was remarkable for its probing of some of the evils of political life, and its eloquent characterization of General Harrison.[2]

On June 28, 1841, the treasurer, Mr. William Nessle, presented his report for the year ending May 1. It showed receipts of $8,905.71, and expenditures of $8,841.34. Of this amount six thousand dollars had been borrowed from the Merchants Insurance Company. Four thousand dollars had been expended to cancel a mortgage held by Mr. Giles W. Porter. The liabilities for the current quarter were seven hundred and seventy-five dollars and the resources thirteen hundred and eighty dollars, leaving a balance of six hundred and five dollars and fifty cents to meet the expenses for the next quarter. The financial depression felt throughout the country since 1837, and the constant deficiency of parochial income to which in vain successive treasurers and vestries had called the attention of the congregation, determined the vestry on August 10th, to request the treasurer to print his report with a full statement of the

[1] Semi-Centennial of St. Paul's, Albany, p. 13.

[2] For an extract from this sermon see appendix.

permanent debt and "the immediate liabilities of the Church," and have it distributed among the members of the congregation. The report in its printed form contained a detailed statement of all receipts and disbursements from May 1, 1839, to May 1, 1841, and also the disbursements to the date of the report, August 10. It proved clearly that the parish was constantly increasing its permanent debt, that there was only a certain income of about nineteen hundred dollars and expenditures of three thousand dollars. This deficiency had sometimes been met by annual subscriptions, some of which were large. This source, however, could not be relied upon as permanent. The rector's salary was then in arrears for five months. The balance on hand May 1, and the expenditures since that date, left less than fifty dollars in the treasury with pressing liabilities of seven hundred and thirty-nine dollars. The permanent debt was then seven thousand and six hundred and sixty-five dollars. Mr. Nessle suggests that there are "outstanding arrears of pew rents, subscriptions, etc., the immediate payment of which is indispensable to enable the Church to discharge the pressing demands against it."

The congregation did not pay sufficient attention to this report to relieve the treasurer from embarrassment, for, on December 20, 1841, the exigency in the financial condition of the parish compelled the issue of an earnest appeal to the congregation "for effective pecuniary aid."

A circular was printed and sent through the post-office to each pew holder and parishioner, in which the vestry say that they had always "endeavored to alleviate the burden of expenditure, and to regulate the disbursements in conformity with their income and resources." They declare that "they are not sensible

that any reduction of expenses can now properly or consistently be made." They ask for the co-operation of the congregation with the vestry in "sustaining the Church." They announce "with pain and deep regret that the salary of the rector has not been paid for more than six months past." There were also other claims which ought at once to be liquidated "or serious inconvenience and dishonor must ensue. By this appeal they intend to acquit themselves of their duty," and they cannot doubt that "the appeal will be responded to in the most prompt and effective manner."[1]

This appeal did not effect its purpose. The congregation still supposed that in the church lands there was a sufficient asset against any possible claim. On March 3, 1842, Mr. John Gott, the senior warden, submitted, "in compliance with a suggestion made at a former meeting of the vestry" a statement of a *pro rata* assessment on the pew holders of St. Peter's Church. It was based upon the ground rents originally reserved upon the pews and was intended, with the rents from the leases of the real estate, to secure "a sufficient amount to defray the annual charge of the establishment." After discussion, it was determined that the assessment be so revised as to make the amount to be raised about two thousand dollars. It was resolved to print this statement together with a detailed list of the pew holders and the new ground rents, and a general statement of the condition of the finances. Under date of March 5, 1842, the pamphlet appeared.[2] When the

[1] For a copy of the appeal see appendix.

[2] Statement of the Condition of the Finances of St. Peter's Church, with a Prospective Plan of Revenue and Support. By the vestry. Albany; 16mo., pp. 12. Printed by Chas. Van Benthuysen, 1842.

parishioners had read and digested it, they were to be called upon for their quota of the increased rents. The items of current expenses were given, including the interest on the mortgages, as amounting to $3,281, and the present income of the Church as $1,897, leaving an annual deficit of $1,384. The vestry then explained the necessity of the expenses for repairs and say that some will be necessary during the present season. "The ceiling in the arches should be thoroughly examined and may require to be plastered anew. Since the erection of the Church the streets in front and on the east side have been excavated twice which left the foundation of the Church scant three feet below the surface of the pavement. As a protection against frost the earth has been raised on the east side about one foot. The cracks which have appeared in the walls on the east and west sides over the windows appear to have been caused by frost; some protection against this agent is necessary; which can be done by extending the platform at the door the whole front of the tower."[1] After a list, and some comments upon the lessees of the real property of the church, the method of defraying expenses is discussed and that of subscription is speedily dismissed. It had been tried for three years with only partial success. "Some of the pew holders have declined to contribute; others have aided in a limited and reluctant manner; and the effect has been to throw the burden of the support of the Church mainly on the vestry, and a few benevolent and liberal individuals"[2] A month later an "Additional Statement," prepared by Mr. Julius Rhoades, was adopted by the vestry and

[1] Statement, pp. 4, 5.
[2] Statement, p. 7.

ordered printed on April 7, 1842. It gave fuller information as to the debt and a more careful estimate of the income and deficiency. It discussed the plan for increased rent, and showed that the plan already printed would "not produce sufficient, if all collected, to pay the current expenses of the Church exclusive of the interest on the Church debt."[1] The method of subscriptions is then analyzed, and it was shown that from those who had increased their pew rents in 1836, fifty-two in number, there had come the greater part of the subscriptions, and that from the forty-two persons who had refused to pay increased rent, only three hundred and forty-three dollars had been subscribed. The statement appeals to these parishioners who have been practically enjoying their religion by the charity of their fellow worshippers to now accept the proposed increase. It closes with this allusion to the history of the parish: "Shall a Congregation which exhibits with pride its massive communion service of plate presented by Queen Anne, say that it is less able than the congregations which have sprung up comparatively but as yesterday, to defray without the charitable aid of others, its ordinary expenses. We trust not."[2]

The result of these statements was a call for "a meeting of the male members and pew owners of this Church." It was held on Monday afternoon, June 20, 1842. After it had been opened with prayer by the rector, he retired. Mr. John L. Wendell was chosen as chairman and Mr. William E. Bleecker, as

[1] Additional Statement of the Condition of the Finances of St. Peter's Church, with a prospective plan of Revenue and Support. By the vestry. Albany, Printed by Chas. Van Benthuysen. 1842. 16mo. pp. 18.

[2] Additional Statement, p. 18.

secretary. Mr. Stevenson then read a letter from Dr. Potter offering to contribute one hundred and fifty dollars for five years, "toward defraying the current expenses of our Church."[1]

The "plan" as presented in the "Additional Statement," was discussed and, on motion of Mr. James Taylor, adopted. A motion made by Mr. Henry Trowbridge: "that it will be expedient if all the pew holders do not assent to the adoption of the above plan that the mortgage upon the Church be foreclosed," was discussed and finally withdrawn. A motion of Mr. D. Burwell to appoint a committee to ask the pew holders to assent to the proposed increased rent prevailed, and Mr. J. L. Wendell, Mr. Henry Trowbridge and Mr. John Tayler Cooper were chosen. Mr. Burwell was on motion added to the committee. To this same committee was referred the generous proposition of the rector. The meeting then adjourned until "Monday, July 4th, 1842, at 4 P. M."

On the following day the vestry met. It considered a letter from the rector in which he offered to relinquish "so much of my salary as exceeds the sum of fourteen hundred dollars and the Rectory House." This was intended to be a substitute for the proposal of a subscription which he had made to the meeting of the congregation.[2] This liberal offer was accepted, and Mr. James Stevenson asked to notify Dr. Potter. The Secretary was requested "to put a copy of the Reverend Rector's communication into the hands of the Chairman of the Committee for soliciting pew owners to increase their pew rents."

[1] For a copy of this letter see appendix.
[2] For a copy see appendix.

When the adjourned meeting of the pew holders was held on "July 7th, 1842, at 4 P. M.," Mr. Stevenson presented the communication from Dr. Potter, and Mr. Wendell reported that the committee had not been able to obtain the consent of all the pew holders to carry out the plan adopted by the last meeting. He also presented "several propositions respecting the embarrassments of the Church," which were discussed, and "laid on the table until the next meeting." The Committee was asked to make another effort. A motion of Mr. Burwell that the vestry be recommended "to procure a loan of $2,000 for the purpose of purchasing the pews of those persons who should decline raising their rents," prevailed. It was determined to meet again on "the first Monday in August next, at 4 P. M."

The vestry met on July 8th, and took action concerning several pews upon which the rent had been in arrears for two years and upwards. Mr. Julius Rhoades was to take the necessary measures for "re-entering upon and taking possession of such pews on behalf of the Church." There is no record of the parish meeting in August. Possibly it was not held. At a vestry meeting on September 12, action was taken concerning all pews upon which the rent was in arrears for two years, and hereafter for all pews in arrears for one year. Mr. Orlando Meads was made the attorney of the church for this purpose. The Treasurer presented a statement of the embarrassed condition of the treasury, which was referred to the finance committee, Mr. James Stevenson and Mr. James Dexter. On September 21, that committee reported that in addition to the bond and mortgage debt of $7,500, there were floating debts

of $1,593.25, of which nearly $850.00 was due to the rector. The only assets of the church, besides the real estate, were the arrears of pew rents and subscriptions, of which one half were uncollectible. Even if all the arrears were paid, a balance of $398.15 would remain to be provided for. It was impossible to borrow any money "upon such security as the Church can offer." Some who had been liberal subscribers declined to make any further subscriptions, "until the income of the Church is made sufficient to defray the ordinary annual expenses." Many of the pew holders still refused to increase their pew rents. Under these circumstances, and with the full gravity of the situation apparent to them, the committee says: "It has now become necessary to sell the Church lots, or to allow the Church and Rectory to be sold under the mortgage." Even when an advantageous sale had been made there would still be an annual deficit "of upwards of a thousand dollars." The committee "advise the sale of one or all of the lots on Maiden Lane." After consideration of this report by the vestry a call was made for a meeting of the congregation "to be held in the Lecture Room on Monday next at 4 o'clock P. M., to take into consideration the above report." At this meeting on September 26, 1842, Mr. Wendell was chosen chairman and Mr. Orlando Meads secretary. After a statement from Mr. Stevenson, senior warden and the chairman of the finance committee, it was, after discussion, "Resolved, that it be recommended to the Vestry to dispose of the real estate of the Church, and apply the proceeds to the payment of the outstanding debts." Mr. Wendell reported that the greater part of the pew owners had consented to the increased pew rents. He

was authorized to consult with Messrs. Reynolds and Stevenson as to the legal right of the church "to compel pew holders to contribute their just proportion to the payment of the necessary expenses of the Church."

The vestry, on October 8, authorized the finance committee to sell "the real estate belonging to the Church situated on the block next north of the Church between Maiden Lane, Lodge and Pine streets, but at no less rate than seventeen dollars for each one dollar of rent now received." At the same meeting Mr. Meads was added to the finance committee. On March 8, 1843, the committee reported that certain of the lots had been perpetually leased "at the annual rent of one cent per annum, if demanded, "for a total sum of $6,085, of which $2,697.50 was in cash, the balance being in notes and a bond and mortgage. This sum was used to pay one thousand dollars of the principal of the mortgage to the Merchant's Insurance Company, interest on the mortgage to the Albany Bible and Prayer Book Society, and a portion of the arrears of the rector's salary.

In August, 1844, by the proceeds of a subscription, "the church and steeple" were repainted "with a free stone colour, so as to correspond with the free stone work of the building."

On March 28, 1845, a special committee, Mr. Marcus T. Reynolds, Mr. John Gott, Mr. William G. Bleecker, Mr. Orlando Meads, and Mr. John C. Spencer, was appointed "to sell the lots belonging to the Church, on Pine and Lodge streets and Maiden Lane."

On April 30, the committee was instructed to sell no lot for "less than seven hundred and fifty dollars each."

On May 27, the committee reported that it had discharged its duty, and sold the lots "by public auction

at the Exchange on the 14th day of May instant." The two lots on Maiden Lane were sold to Mr. William Landon for eight hundred dollars each; the lot on Lodge street, and the three lots on Pine street to Mr. James Kidd for nine hundred and five dollars each. By this sale the last foot of the landed estate of St. Peter's Church, with the exception of the plot on which the church building and rectory house stood, passed from its possession.

Dr. Potter keenly felt the financial difficulties of the parish, and deplored the neccessity for sacrificing property from which his predecessor, Thomas Ellison, had thought would accrue to the Church in Albany as many benefits as had come to the Church in New York city by the endowment of the Trinity Corporation with the King's Farm. He was also, as were many others, troubled and distressed by the condition of the diocese, whose episcopal head had in January, 1845, been indefinitely suspended. The progress of the Oxford Movement, and the attitude of its leaders, Dr. Pusey and Mr. Newman, were to a large number of loyal churchmen a cause of grave concern. It was under these circumstances that an unexpected offer of a voyage to England was made to the rector of St. Peter's which he immediately laid before the vestry in the following letter:

"*To the Wardens and Vestry of St. Peter's Church, Albany:*

GENTLEMEN.—I have to ask your attention to a question which comes before me, almost as much a matter of surprise to me as it can be to you. Two or three weeks since I happened to say something to my friend, Robert B. Minturn, Esquire, of New York, on the subject of a sea voyage, as a means of removing a slight irritation about the throat, which has been troubling me for several months, and indeed at intervals for two or three years and also as a means of renewing my general strength, which has been

somewhat wasted by continual labor and care. I had then no serious intention of making a sea voyage at present. The recent affliction of the Church left me with little disposition to make a European Tour with the ordinary object of sight seeing. But my remarks prompted Mr. Minturn to offer me, with his usual kindness and liberality, a free passage to and from England in any of his Packets sailing to Liverpool or London during the next few months. Still I did not seriously take the matter into consideration. But my brother, hearing of the offer, and knowing that I stood in need of rest, urged me strongly to accept it and offered at once to supply my pulpit during my absence.

"Other friends gave me the same advice, and finding that the Rev. Mr. Van Rensselaer would be in town this summer, and would consent to look after the duties of the parish, I have determined, should you approve of my design, to sail for England in the Patrick Henry, on Thursday of next week, with the intention of being at home again early in September.

"I do not profess to be sick; but having now labored ten years, not only among my own visible flock, but also among the unknown poor of the city, without any considerable period of rest, I feel that a sea voyage, removing me from all labor and care, giving me the benefit of sea air and travel in a foreign land, with time and opportunity to refresh my mind as well as my body, would be a great relief and a great benefit, not only to myself personally, but to my spiritual charge. I do indeed hope that in the end the Church would gain much more from my increased efficiency than it would lose from my very brief absence. But I am more anxious to do my duty and to conform to the wishes of my friends the warden and the vestry, than to seek any mere personal gratification; and if they shall see any serious objection to my proposed absence I will most cheerfully relinquish the plan. Whatever expense may be involved in the supply of the pulpit and of private ministrations I shall of course endeavor to meet myself. Commending you to the blessing of Almighty God, I am, gentlemen, with sentiments of great esteem and regard,

your affectionate friend and Pastor,

HORATIO POTTER."

ALBANY, May 26, 1845.

Upon reading this letter, the Vestry, on motion of Mr. Reynolds, "resolved unanimously: That the ves-

try do cordially concur in the proposed arrangements of our beloved rector for visiting Europe during the ensuing summer and autumn, and that Mr. Spencer be requested to prepare a letter to him to be signed by the members of the Vestry, expressing their assent to his wishes and their high estimate of his services and character." The ready pen of Mr. Spencer immediately drafted this response, which was unanimously approved by the vestry and sent to Dr. Potter.

"ALBANY, May 26, 1845.

Rev. Horatio Potter, D. D.,

REVEREND AND DEAR SIR.—The undersigned, wardens and vestrymen of St. Peter's Church in the city of Albany, have received your communication of this day announcing your wish to recruit your health by a voyage to Europe and desiring our concurrence in your views. Great as is our unwillingness to be deprived, even temporarily, of your ministrations, yet we cannot be insensible to the claims you have to such a relaxation after your unremitting devotion to your pastoral and pulpit duties for a long series of years, which must have affected your vigor as it certainly has impaired your health. The excellent arrangements you have made to supply your place during your absence will prevent any interruption in the public services of the church and will provide adequately for the wants of the congregation.

"We therefore cheerfully acquiesce in your proposed voyage, commending you to the care of the Great Head of the Church and praying that you may in due time be restored to us with renovated health, with renewed vigor, and with the same deep and zealous devotion to the cause of the Redeemer and to the Salvation of your fellow men, which your pastoral life with us has so long and so signally evinced. Wherever you may go our faithful affection and our warmest solicitude will attend you.

"We remain, Reverend and dear sir,

your faithful friends and servants,

JOHN GOTT,	A. GROESBECK,
MARCUS T. REYNOLDS,	W. E. BLEECKER,
EDWIN CROSWELL,	ORLANDO MEADS,
J. C. SPENCER,	JAMES DEXTER,
JOHN F. TOWNSEND,	V. TEN EYCK."

At an adjourned meeting held on the next day, the salary of the rector, which had been largely in arrears, and an advance of salary to the twelfth of August was ordered to be paid by the treasurer "out of any moneys in his hands or which may come into his hands belonging to the church."

Dr. Potter, who was accompanied by his wife, had a most delightful trip. He associated at this time with several of the leaders of the Oxford movement, by whom both Mrs. Potter and himself were cordially welcomed and entertained. In a familiar letter to a friend, written from "Brunswick Hotel, Hanover Square, London, September 12, 1845," he says: "Such men as Keble and Williams and Moberly, and the Primus of the Scotch Church,[1] (and a noble Primus he is!) I find I understand at once, and we get on comfortably together. How kind they have all been to me and what lessons in holiness they have unconsciously taught me. O how little the men who revile them understand *them*, or understand the theological age upon which they are fallen. Even Mr. N., who very probably may take a grievous step[2] (I say this in confidence), how little will his feelings and character be appreciated by his revilers in America. * * * Even those who dissent from him and will not go with him regard him with inexpressible reverence and affection." In the same letter he thus defined his position in regard to the disputes and controversy in the Church in the diocese of New York: "As to Church matters at home I am tranquil, leaving

[1] The Rt. Rev. Dr. William Skinner, Bishop of Aberdeen, who succeeded to the primacy on the death of Bishop Walker, of Edinburgh, in 1841,

[2] The Rev. John Henry Newman, who made his submission to Rome, October 9, 1846.

all to Him who can make the folly of men to praise Him. Each party I think would soon ruin itself but for the violence and blunders of the opposite."[1] Dr. Potter prolonged his visit until late in the fall and returned in greatly improved health and spirits.

Mr. Van Rensselaer served the parish with signal success, and on September 18, the vestry passed this resolution: "That this vestry highly appreciate the ability and faithfulness with which the Rev. Mr. Van Rensselaer has ministered in this parish during the absence of its rector: and they respectfully request that if it be compatible with his arrangements, he will continue to act as the assistant minister of this parish until the return of the rector." This second service in the parish was the augury of the long and successful ministry of one who has since attained high honors in the Church, the Rev. Maunsell Van Rensselaer, D. D., LL.D., sometime President of Hobart College, Geneva, N. Y.[2] The action of the vestry was no mere complimentary vote, for on December 22, of the same year it was resolved: "That the Rev. Mr. Van Rensselaer be requested to accept the sum of one hundred and twenty-five dollars as an expression of our high respect for him personally, and of our sense of his very able and acceptable services as assistant minister of this Church during the absence of the rector: and that Mr. Bleecker and Mr. Meads be a Committee to cause this resolution to be carried into effect."

Mr. Van Rensselaer had become interested in the spiritual condition of the upper part of the city. On

[1] Quoted by the Rev. Dr. Dix in *Centennial History of the Diocese of New York*, p. 191.

[2] See appendix for a sketch of Dr. Van Rensselaer.

Sexagesima Sunday, February 15, 1846, he commenced holding services in a room over a store on the corner of State and Lark streets. On the Sunday after Ascension, May 24, 1846, a parish was organized and named Grace Church. The Rev. Maunsell Van Rensselaer was elected Rector, and Mr. Wm. R. Ford and Dr. Henry D. Paine were chosen Wardens.[1]

In December, 1845, Messrs. Reynolds, Gott and Meads were chosen as "a Committee to procure plans and estimates for a new Rectory, or for an addition to the present one, and report the same if possible by the twentieth of January ensuing." There was no immediate result for the vestry took no further action until December 3, 1846. Mr. Marcus T. Reynolds, the senior warden, then stated to the vestry, that a meeting of the male members of the parish had been held in September, when Mr. Matthew Gregory was appointed chairman, and Mr. Orlando Meads secretary, and a committee consisting of Messrs. Marcus T. Reynolds, James Stevenson, John Gott, Edwin Crosswell and James Kidd was requested to procure plans and estimates, and secure subscriptions for the new rectory. The committee had obtained a plan from Mr. Rector with full specifications and they had received from several builders their estimate of the cost of erection. Three thousand dollars had already been subscribed and additional subscriptions amounting to five hundred dollars more were expected. The lowest bid for the execution of the mason work was by James Turner for the sum of $2,550.00, and for the carpenter work by Bruce & Clemshire for $2,575.00. On motion of Mr. Spencer,

[1] History of Grace Church, corner Clinton Avenue and Robin St., Albany, N. Y. (Albany, Gilliland Bros. 1894.) p. 5.

the plans and specifications were approved and the committee authorized to contract with the above mentioned lowest bidders. On February 10, 1847, the building committee reported: "that in pursuance of the instructions of the vestry they had caused contracts for the erection of the new Rectory to be prepared and executed between the Church and Messrs. Bruce & Clemshire & James Turner, contractors." The house was erected immediately in the rear of the church, on the corner of Lodge street and Maiden Lane, and the old rectory and other buildings were removed. It was the home of the rectors of the parish until the building of the present church edifice required its removal. The total cost of the new rectory was sixty-five hundred dollars and a balance of nearly two thousand dollars not covered by subscriptions was borrowed by the vestry in September, 1847.

The music of the parish had been for many years a matter under the direction of a competent music committee. In June, 1846, on the resignation of Mr. Wheeler as organist, the following proposition from a young musician who has since risen to the greatest eminence in his profession, was accepted by the vestry:

"Albany, June 20, 1846.

The Vestry of St. Peter's Church:

Gentlemen.—Being desirous of improving myself in organ practise, I propose to officiate as your organist for the term of six months without charge; and at the expiration of the term if I succeed in pleasing you I should be happy to be engaged as your organist at a stated salary.

Very respc'y your ob't serv't,

G. W. Warren."

The music of the church service was rendered more appropriately and devoutly and at the expiration of six

months Mr. Warren was engaged as organist. In 1848 his salary was fixed at a rate not to exceed $200.00, and the choir of St. Peter's gained a reputation for churchly and excellent music.

On June 8, 1847, Mrs. Potter, who had been the loved helpmeet of her husband in every good work, and whose gentle ministrations had endeared her to many both in the parish and the city, entered into the rest of God's saints. At a special session, the vestry adopted a memorial in which they speak of Mrs. Potter as a loss to the church "which they can scarcely hope time will repair, and each one among us mourns the departure of a friend * * * She acquired the esteem and affection of all who knew her and especially of the destitute and suffering to whom she was a ministering angel."

In a touching reply from the rector, he gratefully acknowledges the sympathy of the vestry, and says: "It is my earnest prayer to Him who makes use of suffering as a means of instruction and sanctification, that He would be pleased by the teaching of this heavy trial to impart more depth and spiritual wisdom as well as more earnestness and tenderness to all my efforts to edify and console the beloved people of my spiritual charge."

In January, 1849, the embarrassments of the parish culminated, for the lot upon which the church building stood had been sold by the corporation of the city two years before for an unpaid assessment for paving State street, with the privilege of redemption previous to January 20, 1849. Under these circumstances the vestry met in grave deliberation. A letter was read from the rector in which the inconveniences to which he was subjected in consequence of the non-payment of his salary

were mentioned, and a full and frank statement of the condition of the parish was authorized to be prepared by Messrs. Spencer, Meads and Bleecker, which was to be printed and placed in the hands of every member of the congregation. It was also determined that a meeting of the congregation should be called previous to January 21, to advise the vestry as to the course to be adopted. From this strong and humiliating statement the following extracts will be of permanent value. They show clearly the manner in which a property situated in the very heart of the city, which now would have afforded a large income to increase the present usefulness of the parish, was sacrificed.

"*To the owners of pews and the Congregation generally of St. Peter's Church, Albany:*

"A crisis in the financial affairs of the Church has at length arrived which demands instant attention to prevent the most disastrous consequences. The Church edifice and the lot on which it is situated were sold two years since to pay an assessment for paving State street, with a privilege of redemption which expires on the 20th of the present month of January, and unless redeemed the title must pass out of the Corporation. Besides this there is a considerable debt incurred for the unavoidable expenses of public worship, due to such persons, and under such circumstances, that its longer continuance is absolutely disreputable, and a further refusal to discharge it must subject us to the imputation of gross injustice.

"Efforts have been made for the last six months by the circulation of a subscription paper, to obtain the means of satisfying the most urgent of these debts. Although a few liberal subscriptions have been made

the great body of pew owners have declined contributing. Some, doubtless, have felt the injustice of what should be a common and equal burden, being thus assumed by a few for the benefit and accommodation of others who are equally able. From such and other causes all their efforts have failed, and it has become the painful duty of the Vestry to apprise you, that unless immediate provision for the relief of the Church be made, it can no longer be continued, but it must be closed and abandoned. * * *

"You are therefore, earnestly invited to attend a meeting of the members of the congregation at the Church on Tuesday afternoon, the 16th instant, at 3 o'clock for the above purposes. * * *

"You have a right to ask, how has it happened with such a large and wealthy congregaiton, such an arrear of debt has accrued?

"Those familiar with the history of the Church know the explanation; many, however, are doubtless uninformed. When the pews were originally let, the corporation possessed property supposed to be adequate or nearly so to the current expense of maintaining public worship; and the rent reserved in the leases were consequently fixed at rates little more than nominal. The following were the rates reserved: upon eleven pews, $3 each; upon 32 pews, $4 each; upon 45 pews, $5 each; upon two pews, $6 each; upon five pews, $8 each, and upon two pews, $10 each, making an annual revenue of $456, if all the rents were collected. This was the fatal error which has embarrassed the Church and deranged its finances at every subsequent period of its history. The ordinary annual expenses constantly exceeded the income derived from the property of the

Church and from its pew rents. Instead of meeting and preventing further deficiencies by raising the pew rents to amounts bearing some proportion to the advantages of occupying seats in a house of public worship, the Vestries of those days borrowed money to pay off the annual deficit; and when they found themselves equally unable to pay the interest on these loans they resorted to a sale of a portion of their real estate * * * until about four years since when the last vestige of the Church property, except its edifice, rectory and the lot on which they are built, was disposed of, and the Corporation was left with a debt of $1650 and nothing but pew rents to defray its annual expenses and pay the interest on the debt. The records of the Church bear abundant evidence that the inevitable result was anticipated by some of the former vestries, or by members of them, and in repeated printed reports the condition of the finances and their headlong tendency to bankruptcy were distinctly exhibited and the only effectual remedy, that of raising the pew rents urged. * * *

"The result, however, of these efforts so far has been to secure to the Church an annual revenue from the rents of the pews of $2,173.50 as appears from the annexed statement of the Treasurer. * * *

"By the same statement it will be seen that the ordinary annual expenses of the Church have been gradually and regularly reduced annually for the last five years and they now amount to the sum of..... $2,285.00

"To this must be added the annual repairs, which for the last six years have averaged. $215.00

$2,500.00

This is the lowest sum it is safe to estimate. * * *

"How these objects are to be attained, you, and you only, can decide; and you only can provide the means." ⁂ ⁂ ⁂

"By order and in behalf of the Vestry,

J. C. Spencer,
Orlando Meads,
William E. Bleecker, } Committee.

Albany, January 10, 1849."

A statement from the treasurer, Mr. James Dexter, which was appended to this appeal to the Congregation, gave a full account of the resources and indebtedness of the parish. The debt of the church is thus given:

"The debt of the Church is made up of the following items:—

Bond and Mortgage to the Common Prayer Book Society	$1,650.00
Interest due thereon, January 1st, 1849	200.00
Rector's salary to 1st November, 1848	1,215.00
Assessments for repairs, State St., and interest to 20th January, 1849	637.76
Boardman and Van Voast	228.94
George W. Warren, late organist	87.50
James Dickson	9.00
Mrs. Williams (singer) to 1st November, 1848	25.00
Collector	25.00
Wood delivered	25.00
James Dexter, advances towards Rector's salary	219.19
Purchase of pews, including interest to 1st January, 1849	532.19
	$4,855.40

The arrears of pews considered collectible amount to the sum of..... 650.00

$4,205.40

There is also a balance due for the Rectory, amounting to about..... $2,000.00

Provision for the immediate payment of which is not necessary."

The vestry in this "Statement" requested the members of the Congregation to meet in "the Church on Tuesday afternoon the 16th instant at 3 o'clock." Notice was given during divine service on the preceding Sunday "by the officiating clergyman." The meeting was called to order at half past three o'clock when twenty-three men of especial prominence in the parish were found to be present.[1]

Mr. Stevenson was chosen chairman and Mr. J. Taylor, secretary. After a full and earnest discussion, the resolutions of the Hon. Amasa J. Parker, couched in his well known precise terms, were adopted, which appointed Messrs. John C. Spencer, Orlando Meads and William E. Bleecker, a committee to arrange with the holder of the certificate of sale of the church to transfer his interest in it to "Trustees to be named by the said committee to hold the same and the title to the said property."

The purposes of the trust are then very clearly defined. The first was: that the vestry may, in their discretion, "assess each and any pew in the church its just proportion of the whole debt now owing by the said Church which shall not be extinguished by voluntary subscriptions." The second was: that the vestry "also assess upon each pew in just proportion to its value

[1] See appendix for a full list.

an annual rent, so that such rents shall produce an annual income of at least three thousand two hundred and fifty dollars to defray the ordinary annual expenses of the Church." The third was: that the trustees were to offer to all pew owners a new form of lease, in which it was provided that the rents should be paid in semi-annual installments or the pews were to be forfeited; the annual rents of all the pews were to be increased if necessary by a vote of the majority of the pewholders; the vestry reserved the right to assess the pews equitably for the payment of any assessment upon the property of the parish. All who, after reasonable notice, refused to accept this new lease were to have their pews offered for sale to the highest bidder.

This clear and carefully drawn plan was approved by the vestry on January 24, 1849. Mr. Watts Sherman, the holder of the certificate of sale and a member of the parish, was waited upon by the committee, the plan submitted to him, and he agreed, on the repayment of the sum due on the certificate of sale, to deed to the persons chosen by the committee his right and interest in the property. On January 19th, he gave a release to the corporation of St. Peter's of the rectory house lot, and vacant lot adjoining, and "by another deed bearing date the same day conveyed the lot upon which the Church edifice is, to John C. Spencer, Esq., who immediately on the execution and delivery thereof executed a conveyance thereof to James Stevenson, Daniel D. Barnard and Watts Sherman for the uses and purposes specified in such conveyance to execute the powers and trusts therein specified and declared." Mr. John Gott, Mr. Visscher Ten Eyck and Mr. Orlando Meads, were appointed to assess the pews for the increased rental.

Mr. John C. Spencer, Mr. Marcus T. Reynolds and Mr. John Taylor were appointed "to make an equitable assessment and apportionment of the sums necessary to discharge the debts of the said corporation." The same committee was also requested to prepare a proper form of lease and submit it to the vestry.

On January 31 the committees reported that the pews had been assessed for the debt "in the sum of six thousand, two hundred and fifty-two dollars;" and for the support of the parish "in the sum of thirty-five hundred and seventy-eight dollars per annum." The reports were approved by the vestry and the assessments ordered to be made.

A committee of three members of the vestry, Mr. John C. Spencer, Mr. Orlando Meads, Mr. Wm. E. Bleecker, were appointed "to assist the trustees and persons named in the conveyance mentioned above, in the execution of the trusts and powers conferred on them."

Judge Parker's well considered plan had relieved the parish from the great burden of debt. With few exceptions, the congregation had heartily assented to the assessments and increased pew rents. In March, 1850, Judge Spencer and Mr. John Taylor, the committee on the treasurer's report, presented an encouraging statement. The debt had been reduced to $3,259.38 with assets for its payment of $1,723.25. The committee maintained, "If prompt measures are taken to collect the available means, a considerable portion of the permanent debt can be discharged and the Church relieved from the payment of interest." They suggested the creation of a sinking fund by which in the course of five or six years the whole debt could be

discharged. The prudent management and wise forethought of the men of 1849 had averted the calamity that the men of previous years had allowed to imperil the very existence of the parish.

The relief from the debt which had so long oppressed St. Peter's was shown in the greater energy and devotion with which priest and people worked together for the advancement of the Church in the city, and the engaging in new works of piety and mercy. Miss Knapp was carrying on the same systematic visitation of the poor and destitute that Mrs. Potter had done, and gathering the children into her "ragged school." Mr. Wm. H. DeWitt was contemplating the extension of the Church in the northern part of the city by the erection of a suitable church building as a memorial of his four children. It was time for the Church in Albany to lengthen her cords and strengthen her stakes.

In the summer of 1849 Mr. DeWitt carried out his intention by selecting the corner of North Pearl and Colonie streets as the site of the memorial Church of the Holy Innocents. The design, which is pure Early English Gothic, was furnished by Mr. Dudley. The corner stone was laid on June 7, 1849, and the parish incorporated on February 16, 1850. The church, which made a notable and attractive addition to the architecture of the city, was consecrated on September 3, 1850. The Rev. Sylvanus Reed became its rector and soon built up a working parish.

Miss Knapp's work had so developed that it seemed advisable for its friends in December, 1853, to associate themselves under the name of "The Juvenile Retreat of the City of Albany." Its purpose was "to main-

tain a free institution for the care and instruction of destitute children, and for the furnishing them at the same time, so far as in each case may be desirable, with food, clothing and lodging."[1] Several of the associators were members of St. Peter's, and the Retreat had the cordial support of Dr. Potter.

The serious affliction which came to the diocese of New York by the indefinite suspension of its Bishop, Dr. Benjamin T. Onderdonk; the rage of party strife and debate to which it gave rise; the dismal forebodings for the future of the Church uttered by some who saw with alarm the spread of the doctrine of the Oxford tracts; and the suspicion, hatred and ill will which took the place of brotherly love in the diocesan councils and public utterances of New York churchmen, are the sad details of diocesan history for nearly a decade. The parishes of the diocese felt the evil effects of this unhappy state of affairs.

The delegates from St. Peter's to the Diocesan Conventions were usually men of national as well as local reputation. Mr. Spencer, Mr. Meads and others of the parish had strong and broad opinions upon the topics of debate in the diocese and expressed them with dignity and vigor. Mr. Spencer's report of the Convention of 1845, which he made to the vestry of St. Peter's, led to a controversy with the opponents of Bishop Onderdonk. Dr. Potter's attitude has already been indicated.

In 1850, the General Convention came to the relief of the diocese by the passage of a canon allowing the election of a provisional bishop when the bishop of a

[1] For a copy of the Certificate of Association see appendix.

diocese had been indefinitely suspended.[1] It was to many a disappointment that the Rev. Dr. Wm. Creighton, who was elected in 1851, declined the delicate and trying position. The preeminence of Dr. Potter had been recognized by his brethren and on several occasions he had been mentioned in connection with Episcopal elections. His friends had considered him the most suitable clergyman to become the provisional bishop, as he had not identified himself with the factions in the diocese, but had cordial and pleasant relations with men of all parties. He had not, as he said "bothered his head about the matter." It was to him a great relief, as well as gratification, that the choice of the diocese in 1852 fell upon the learned and polished scholar, Dr. Wainright. With the whole Church he had mourned the shortness of his wise and energetic episcopate. Bishop Wainright died September 21, 1854.

The convention of the diocese met in St. John's Chapel, New York City, on September 28th. There was much earnest debate among the members of the convention as to the most fitting successor of Bishop Wainright. Francis Vinton, eloquent and practical, then adding to his reputation by his work in Trinity Parish, New York; Benjamin I. Haight, a vigorous debater and sound theologian, a power in the diocese; Robert W. Harris, whose abilities were highly esteemed by many; Francis L. Hawks, the versatile orator and historian, were among the clergymen who were most prominently named. Each had a large number of friends who contested sharply every point made in favor of any one

[1] For the course of action in the General Convention and the Canon, see Journal General Convention of 1850, pp. 23, 41, 56, 61, 63, 71, 92, 94, 127, 136, 145; also Constitution and Canons (in Journal of 1850), p. 57.

else. Dr. Potter had not sought the office, but on the first ballot he received twenty-nine clerical and twenty-two lay votes and his strength gradually increased until on the eighth ballot he was elected by ninety-seven clerical and seventy-five lay votes as Provisional Bishop of New York. It was late at night on the feast of St. Michael and All Angels, but the scene in the crowded church will long be remembered, when the thanksgiving of the diocese went up in the strains of the Gloria in Excelsis, and the bishop-elect in a few simple words asked for the prayers and support of the members of the convention.

To St. Peter's the election of Dr. Potter was a costly honor. At a meeting of the vestry held on November 11th, 1854, at the rectory, Dr. Potter presented the following letter of resignation:—

"*To the Wardens and Vestry of St. Peter's Church, Albany:*

My Dear Brethren and Friends.—I am about to perform one of the most painful acts of my life. For many years it has been a cherished thought with me, that here I might hope to continue to exercise my quiet, peaceful, unobtrusive ministry in the midst of beloved friends, until the end should come, and that here soothed by the presence and kindness of many affectionate hearts, I should at last rest from my labors. But it has pleased the adorable Head of the Church to order otherwise. I have been chosen and shall probably soon be consecrated to the office of chief pastor of this, by far the largest Diocese of our country. I will only say that every thing that has happened has taken place without any action on my part other than that of passive submission to the will of God.

"In assuming the pastoral charge of the Diocese in place of a single parish it is a consolation to me to reflect, that in all the flock among whom I have lived and labored for nearly twenty-two years, there is not a family, not an individual, between whom and myself there are any other than the most friendly feelings and relations. I am never probably to have another parish; this I shall ever look upon as mine in a

peculiar and endearing sense and I shall ever return to it, I hope and trust, as a man returns to his home, to his nearest and dearest relations. I pray God to send you a faithful pastor, and to give you hearts to be as kind and indulgent and dutiful towards him, as you have ever been towards me. I hereby lay before you my resignation of the parish, to take effect after my consecration and immediately after the induction into office of my successor. With every feeling of affectionate regard for you and for all the members of this beloved parish, and with fervent prayer for your and their temporal and eternal well being, I remain,

Most truly and faithfully,

Your friend and Pastor,

Horatio Potter."

The vestry resolved "that the communication of the Rev'd Dr. Potter be entered upon the minutes, and that Mr. Barnard, Mr. Plumb and Mr. Meads be a committee to prepare a suitable reply." Space is left in the minutes for the insertion of their reply but it was never entered. It was signed by the wardens and every member of the vestry, and presented to the bishop-elect. With generous zeal for the welfare of the Church in Albany, the vestry informed Dr. Potter "that it would be a source of great gratification to the members of the parish and to the citizens of Albany generally, should the Provisional Bishop-elect find it compatible with his duties and convenience to make this city the seat of his episcopal residence; and with this view we hereby tender to him the use of the Rectory of St. Peter's for an episcopal residence so long as he may see fit to occupy it for that purpose."

On Wednesday, November 22, 1854, in Trinity Church, New York City, Horatio Potter was consecrated bishop. The service was probably the most impressive and elaborate that had ever been held in the American Church, and was enthusiastically described



in the press of the day. The church was crowded with a devout congregation. Morning Prayer was begun by the Rev. Dr. Thomas H. Taylor, rector of Grace Church, New York city. The first lesson, Ezekiel XXXIII, 1-10, was read by the Rev. Dr. Francis Vinton, of Trinity Church, and the second lesson, Acts XVIII, 17-36, was read by the Rev. Dr. R. W. Harris, of Grace Church, White Plains. The Creed and Prayers were said by the Rev. Dr. J. H. Price, of St. Stephen's Church, New York City. The Communion Office was begun by the Bishop of Vermont, Dr. Hopkins, the Epistle, I. S. Timothy III, 1, was read by the Bishop of Iowa, (Dr. Henry W. Lee), the Gospel S. John XXI 15, was read by the Bishop of Illinois, (Dr. Whitehouse). The graceful courtesy of inviting the Most Rev. Francis Fulford, Lord Bishop of Montreal and Metropolitan of Canada, to preach the consecration sermon was another link in the chain of Christian love binding together the Church in Canada and the United States. His subject was "The Episcopal Office." It was a full and admirable elucidation of his text, S. John XVII, 11. The sermon was printed and had a wide circulation. An anthem composed by the organist of the parish, the well known Edward Hodges, Mus. Doc. for the expected consecration of Dr. Creighton, was admirably sung. The Bishop-elect was presented to the Presiding Bishop, the venerable Dr. Brownell of Connecticut, by the Bishop of Pennsylvania, Dr. Alonzo Potter, and the assistant Bishop of Connecticut, Dr. John Williams. The testimony from the Convention was read by the Rev. Dr. Eigenbrodt, secretary of the diocese, the consents of the standing committees were read by the Rev. Dr. Haight, profes-

sor of Pastoral Theology in the General Theological Seminary, the consents of the Bishops by the Rev. Dr. Van Kleeck, secretary of the Domestic Committee of the Board of Missions, the Litany and Prayers were said by the Bishop of Massachusetts, (Dr. Eastburn), the Interrogatories were put by the Bishop of New Jersey, (Dr. Doane). The attending Presbyters, the Rev. Dr. Bedell, of the Church of the Ascension, New York city, and the Rev. Dr. Tucker, of the Church of the Holy Cross, Troy, then vested Dr. Potter with the episcopal habit. The Presiding Bishop commenced the *Veni, Creator Spiritus*, to which the whole congregation responded and offered the solemn prayer immediately before the consecration. The Bishop of Montreal, the Bishop of Vermont, the Bishop of New Jersey, the Bishop of Michigan (Dr. McCoskry), the Bishop of Maryland (Dr. Whittingham) and the Bishop of Pennsylvania (Dr. Alonzo Potter) joined with the Presiding Bishop in the act of consecration. Bishop Brownell was assisted in the celebration of the Holy Communion by Bishop Williams, Bishop McCoskry and Bishop Whittingham. The concluding prayer was said and the benediction pronounced by the Presiding Bishop.

Bishop Potter's first episcopal act was the consecration of Trinity Church, East New York, on the day following his consecration. He returned to Albany, and officiated in St. Peter's as far as his episcopal duties allowed him, although the imperative claims of New York city, then as now the centre of Church life and work, made it necessary that he should reside in that city. In December, 1854, Bishop Potter held an ordination in St. Peter's when the Rev. W. J. Alger and the Rev. W. W. Capron were ordained priests.

Bishop Potter removed to New York in the spring of 1855, and the people of Albany no longer met upon its streets the tall and erect form of the rector of St. Peter's as he went on errands of mercy or among the homes of his parishioners. The twenty-one years of his rectorship were eventful and fruitful. They marked the passage from the old to the modern methods of Church thought and work, and they educated the parish in the principles of Catholic theology and sound churchmanship. No man better fitted to guide the parish in this transition period could have been found than Horatio Potter.

CHAPTER XII

THE BUILDING OF THE THIRD ST. PETER'S

The call and declination of the Rev. John Ireland Tucker of Troy, N. Y., 1854.—The rectorship offered to the Rev. A. N. Littlejohn of New Haven, 1855.—The call and acceptance of the Rev. Thomas C. Pitkin of New Haven, 1855.—Institution of the new rector, 1855.—Subscriptions made toward a new church edifice, 1856–1857.—Unsafe condition of the church building, 1857.—Plans submitted for a new church by R. Upjohn & Co., 1857.—The old church abandoned and services held in Geological Hall, 1858–1860.—The plans of Upjohn & Co. adopted, 1859.—Demolition of the second St. Peter's, 1859.—Cornerstone of the new church laid, St. Peter's Day, 1859.—Rebuilding of the rectory by Mr. Gilbert L. Wilson, 1859.—Consecration of the present church, October 4, 1860.—Resignation of the Rev. Dr. Pitkin, 1862.—Call and acceptance of the Rev. Wm. T. Wilson, 1862.—Call of the Rev. Wm. Tatlock as assistant minister, 1862.—Election of the Rev. Mr. Tatlock as associate rector, 1863.—Resignation of Mr. Tatlock, May, 1866.—Resignation of Mr. Wilson, September, 1866.

ON November 11, 1854, Mr. Marcus T. Reynolds, Mr. J. B. Plumb and Mr. Orlando Meads were appointed a committee to wait upon the Rev. John Ireland Tucker, the pastor of the Church of the Holy Cross, Troy, and offer him the rectorship of St. Peter's. Mr. Tucker had well developed ideals as to his work in Troy, and after due deliberation, sent his formal declination of the call with a graceful acknowledgment of the honor done to him.

In the meanwhile Bishop Potter consented to act as rector of St. Peter's so far as his episcopal duties

allowed. The Rev. Robert Lowry of Greenbush maintained the regular weekday services during Lent, 1855, and at other times to the satisfaction of the congregation. He received the formal thanks of the vestry, with a purse of one hundred dollars. The vestry appointed on May 3, 1855, Messrs. Mead, Dexter and Hand as a committee to "recommend some suitable person as Rector of this church." At this time the members of St. Peter's saw clearly the need of a new church building, or the thorough repair of that in which they were then worshipping. The vestry at this same meeting passed a resolution establishing a "St. Peter's Church Fund," for which annual collections were to be made, contributions received, and the fund placed in the custody of the wardens and four other persons not members of the vestry. Any vacancy in this board of trustees was to be filled by the vestry.

Bishop Potter was requested to preach in behalf of the fund on the next Whitsun-Day, or "at such other time as his convenience may permit." The wardens, the Hon. Marcus T. Reynolds and the Hon. Daniel D. Barnard, with Mr. Wm. E. Bleecker, Mr. John V. L. Pruyn and Mr. Amasa J. Parker were the first trustees.

Mr. George Dexter and Mr. Edward Hand from the committee for the selection of a rector, reported on August 28, 1855, that they had visited New Haven, inquired concerning the Rev. Mr. Littlejohn of St. Paul's Church, and recommended that he be offered the rectorship of St. Peter's Church. They were authorized to take formal action, provided Mr. Littlejohn were willing to accept of a call "at a salary of two thousand dollars and the use of the rectory." Mr.

Littlejohn evidently preferred to remain in New Haven, and no formal action is recorded upon the minutes. Dr. Littlejohn subsequently removed to Brooklyn and became the first bishop of Long Island, a position he still adorns.

On September 25, 1855, the subject of the support of the Provisional Bishop was brought before the vestry by a circular letter from the joint committee of the Diocesan Convention. After discussion the consideration of a subscription from the parish to the permanent episcopal fund was deferred, and the vestry pledged an annual sum of one hundred dollars, "until some further and other action on the subject."

The committee were still seeking in New Haven for a rector. The Rev. Thomas C. Pitkin, the descendant of a long line of Connecticut worthies, who had served as governors and ministers in that colony and state, a grandson on his maternal side of the first rector of Trinity Church, New Haven, Dr. Bela Hubbard, and a great grandson of Dr. Thomas Clap, a president of Yale College, was then associate rector of Trinity Church, New Haven, with the Rev. Harry Croswell. He seemed to the members of the committee to answer every requirement. There is no record of any report, but on October 17, 1855, the vestry "resolved, that Mr. Plumb be, and he is hereby authorized and requested, to tender to the Rev. Thomas C. Pitkin of New Haven, as the unanimous and earnest desire of this vestry, an invitation to become the rector of St. Peter's Church, Albany, at a salary of two thousand dollars a year with the use of the rectory."

On November 15, Mr. Pitkin sent this letter of acceptance:—

"New Haven, Nov. 15, 1855.

J. B. Plumb, Esq. :

Dear Sir.—I have resigned the associate Rectorship of Trinity Church, New Haven, and the resignation has been accepted. I am, therefore now at liberty to accept the call to the Rectorship of S. Peter's Church, Albany, offered to me through you. In entering upon the duties of so responsible a situation I am very much influenced by the unanimity and apparent earnestness of the call; and I shall confidently look for the cordial and united support of the vestry. I will be ready to commence duty on the first Sunday in Advent, and from that time shall hope to be able to give my undivided attention to the great interests connected with your church and congregation.

Be pleased to communicate this answer to the vestry of S. Peter's.

With sentiments of high esteem,

I am your o'bt servant,

Thomas C. Pitkin."

The Rev. Dr. Milo Mahan, professor of ecclesiastical history in the General Theological Seminary, New York, had taken charge of the services during the vacancy. His deep learning and attractive style had made for him many friends in Albany. A sermon preached by him on Thanksgiving Day, 1855, on "The Healing of the Nations" was published by special request. It shows that maturity of thought and elegance of language which gave him a high reputation as a speaker and debater. Upon Dr. Pitkin's acceptance and institution, Dr. Mahan's connection with the parish terminated and in a resolution, tendering him the thanks of the vestry "for the very great kindness in maintaining the public services during the recent vacancy in the rectorship, they beg to assure him of the high respect and esteem with which he is regarded by the vestry and congregation of St. Peter's," and the treasurer was directed to send him in addition to the sum

already sent, "the further sum of one hundred and fifty dollars and request his acceptance thereof."

The institution of Dr. Pitkin as rector took place on February 3, 1856, the Provisional Bishop acting as institutor and preaching from S. John X, 11, a sermon on "The Good Pastor," in which he made many touching allusions to his own rectorship.

The wish for a new church was beginning to crystalize in the parish. With the revival of Gothic architecture, and such examples as Trinity Church and Grace Church, New York city before them, there came to the people of St. Peter's the desire to build an edifice which should be an architectural monument and worthy of the Church in the city of Albany. In September, 1856, Dr. Pitkin called the attention of the vestry to the fact that some very liberal offerings had been made for rebuilding, that the church was comparatively unsafe, that the ground upon which it stood was settling, and that it was only a matter of time when the church could no longer be used for public worship. The vestry, after due consideration, unanimously resolved, "in consideration of the unsound condition of the present church edifice, it will probably be indispensably necessary, at no distant day, that it should be taken down and rebuilt," and appointed a committee "to consist of the rector, Mr. Taylor, Mr. Plumb and Mr. Meads to ascertain whether the requisite funds can be procured for the rebuilding of the parish church edifice." A subscription was commenced, and the amount secured so encouraging, that on May 23, 1857, the rector informed the vestry that "he with several other members of the vestry, had recently visited New York and examined a number of the churches in that city and



Brooklyn, with the view of obtaining proper information in reference to the rebuilding of our own church edifice—that after making such examination and all proper inquiries, they had, with the view of aiding the vestry in its action, requested Mr. Richard Upjohn of New York, who is well known as an eminent church architect, to prepare a suitable plan for a church to be submitted to the consideration of the vestry, and that Mr. Upjohn was now engaged in the preparation thereof; that the examination which had been made by the architect, rendered it highly probable that it might be found desirable to extend the new church edifice so far north as to require the removal of the present rectory; that in view of such a contingency Gilbert L. Wilson, Esq., had very generously offered to give to the church a valuable and suitable lot on the corner of Lodge and Steuben streets on consideration that a new rectory should be built thereon—the church to be at liberty to accept such offer any time previous to the first of August next."

Mr. Erastus Corning, Jr., Mr. Wm. N. Fassett and Mr. James Dexter were appointed a committee to confer with Mr. Wilson. After some discussion of the whole subject it was resolved: "that the rector, Mr. Taylor, Mr. Meads, Mr. Perry and Mr. Kidd of the vestry, and Mr. Wm. E. Bleecker and Dr. Philip Ten Eyck from the congregation be appointed the building committee for our new church edifice." On June 30, 1857, Gen. John Tayler Cooper was added to the church building committee, and Mr. Visscher Ten Eyck to the rectory building committee. The rectory committee reported at the same meeting that the expense of taking down and rebuilding the rectory on the lot offered by Mr.

Wilson would be $4,490, which would include any new material that might be necessary or proper, and also the expense of raising the third story three feet higher than it now is." The expense of an additional lot "to put up the building of its present size would be about $700."

The plans of the new church were submitted by Upjohn & Co. on July 15. They provided for a beautiful building but at a cost of $78,000, which was thought to be beyond the ability of the congregation. They were returned to the architect with the notification that the church must be built for not more than $60,000. At the same time the vestry expressed its opinion that the dimensions of the new church "should be of the width of 66 feet—and that the body of the church should be of the length of about 96 feet." The unsafe condition of the church had alarmed many of the parishoners, and in the early fall of 1857 there was a careful examination made by Mr. B. F. Smith, an architect, and Mr. Eaton, a builder. They reported to the vestry what repairs in their opinion were necessary to render the building safe for use. Mr. Jesse C. Potts was authorized by the vestry "to take measures immediately to have such repairs made to the church edifice as may be requisite to render the same perfectly safe for occupation by the congregation."

Notwithstanding these repairs, members of the congregation noticed, with alarm and apprehension as the months passed by, that large cracks were apparent in the ceiling and on the east wall of the church. So widespread was the fear of an utter collapse of the building that the vestry on September 20, 1858, appointed "Messers. Taylor and Potts with the aid of some competent architect whom they may select, to examine the

condition of the church edifice and make any such repairs as they may find necessary or desirable." On October 4 the committee reported that Messrs. Woolett & Ogden, architects, and Messrs. Todd and other builders, had thoroughly examined the church and expressed in writing their opinion "that the church edifice was not safe for occupation for public worship without considerable repairs." Immediate action was taken upon this report, and Mr. James Kidd, Mr. J. B. Plumb and Mr. George Dexter were chosen as a committee "to procure a temporary place of worship for the use of the congregation."

When this action was made known, the vestry of Trinity Church, through its rector, the Rev. Edward Selkirk, tendered to the mother parish the use of their church building "at such hours as would best accommodate both congregations." Dr. Pitkin answered in behalf of the vestry, declining the offer, which was highly appreciated, and said that St. Peter's desired its temporary home to be one in which full services could be held and which would be entirely under its control. The Rev. Dr. William B. Sprague, the annalist of the American pulpit, and pastor of the Second Presbyterian church, offered in behalf of the trustees of his church, the use of their church at hours which did not interfere with their own services. In the courteous note conveying the offer, Dr. Sprague said, "we should all consider it a privilege to contribute to your accommodation." Dr. Pitkin thanked him in a brief note, and said, "that every member of St. Peter's will appreciate the Christian courtesy of yourself and people." The vestry's action was embodied in a resolution thanking Dr. Sprague and warmly acknowledging "the very kind and liberal

offer," and saying that "although it will probably not be consistent with a due regard to the convenience of the congregation of St. Peter's that we should avail ourselves of it, yet we fully appreciate the generous feeling which prompted it."

The committee's report upon the unsafe condition of the church hastened the final action upon the various plans which had been submitted by Mr. Upjohn. On October 4, a special committee, Mr. John S. Perry, of the vestry, and Mr. Jesse C. Potts, of the congregation, was appointed to obtain the assent of the subscribers to the Church building fund to make such a change in the terms of the present subscription as will make it take effect on the subscription with the building fund being made up to sixty thousand dollars. The vestry state in the resolution appointing the committee, that it was expedient that the new church be commenced as speedily as possible, "in view of the diminution in the cost of building since last year."

At a vestry meeting held on October 30, the rector presented certain plans and specifications from the architects for examination and approval. The vestry, however, "was not prepared to take any definite action thereon without further communication with Messrs. Upjohn & Co." On November 13, the plans and estimates were again considered by the vestry. Finally, they were referred to the building committee, with power, in their discretion after obtaining proper estimates, to adopt such plans, with any such modifications thereof, as they may find expedient." It was also resolved "that in case the building fund and subscription shall not be sufficient to justify the completion of the upper section of the tower, that the building committee

be authorized to contract for the erection of the Church, leaving the tower to be completed at some future day." The building committee were also authorized to pay to Messrs. Upjohn & Co. five hundred dollars on account of services.

The vestry records do not show that the committee upon procuring a place of meeting for the congregation made any report.[1] The task of selection was difficult. Finally Geological Hall, opposite the church, was secured and arranged for divine service. This was the temporary home of St. Peter's for nearly two years.[2]

The building committee after the meeting of November 13, entered heartily into their work, and procured estimates from various persons for the various portions of the proposed building. They met with some obstacles as the specifications furnished by the architects were not sufficiently explicit to be understood by those desiring to bid. A meeting of the vestry was called on January 31, 1859, when the rector, in behalf of the committee, stated "that the plans and specifications as furnished were found to be imperfect and unsatisfactory in respect both to the cut stone and the carpenter's work, and that the carpenters and stone cutters are unable to make estimates from the plans and specifications." After much discussion by the vestry, an official communication from the vestry proposed by the Hon. Daniel

[1] There is a gap in the records from p. 55 to p. 60, as if it were intended to enter the records of several vestry meetings upon those pages.

[2] October 3, 1858.—Saint Peter's Church was not opened for service, on account of the insecurity of the ceiling. The walls had long been in a dilapidated condition, the foundations having settled in several places so as to cause large fissures on each side. The congregation worshipped in the lecture room of the State Agricultural society. (Munsell's Annals, X. p. 426.)

D. Barnard, the Junior Warden, was unanimously adopted, and ordered to be presented to the architects by a special committee, Mr. John Taylor, Mr. Jesse C. Potts, and Mr. James Kidd.

It declared that from the commencement of the negotiations with the Messrs. Upjohn, "two things have been constantly held as conditions precedent to the adoption of any plan they might propose, or to our undertaking the work at all." The first was that all the drawings, plans and specifications were to be so constructed that the vestry "could understand beforehand what the proposed structure would be when completed not only in its general features, but in all its details." The second was that the specifications, plans and drawings would enable competent builders "to make from them accurate, definite, and complete estimates." It further stated that the architects had failed to observe these essential conditions and that there had been "unnecessary and injurious delay," and that no plans which required the personal explanations of the architect to prospective bidders would meet the requirements of the vestry. Under these circumstances, the committee was not only to present this official statement, but also inform the Messrs. Upjohn "of our determination to close our relations with them, and that the committee settle with them accordingly." While the committee discharged its duty, and presented the communication of St. Peter's vestry, it also acted upon "certain private instructions."[1] After some delay and negotiation, plans and specifications modified according to the desires of the vestry were obtained. On February 24, 1859, they were finally and formerly adopted.

[1] MS. note, vestry minutes, p. 64.

The contract for the mason work was awarded to John Bridgeford of Albany, for $27,000; the contract for the carpenter work to George Riker of New York, for $14,500; the contract for the brown cut stone to George Riker of Newark, New Jersey, for $18,397.[1]

Within a week the contractors commenced to demolish the old building. The work was evidently of interest to many spectators who watched the progress of the workmen. On March 3, the upper portion of the tower with the vane "came down with a crash."[2] On April 8, the demolition of the old church was completed and the first foundation stone of the new church was laid. "It is said to weigh over three tons and covers the full width of the trench which is six feet.[3] There was some speculation over a stone found by the workmen on May 23. It is described by a local writer as being "about four feet long and about a foot thick." It is

[1] It is gratifying to be able at length to state that the arrangements for the new St. Peter's are completed and the contracts for the building closed. The work of demolition will commence in the old edifice at once, and the ground will at once be cleared for the new one. This is to be built from plans by R. Upjohn & Co., architects; the walls of blue stone, the dressing of brown or New Jersey stone. The design embraces a spacious chancel, an octagonal in form, a nave with aisles, and a massive tower at the (technical) west end of the south aisle, actually on the corner of State and Lodge streets. The interior will be finished with black walnut. There will be no side galleries. Altogether it will be the finest church in the Diocese north of New York.—Albany Correspondence of *The Church Journal*,, March 2, 1859, p. 42.

[2] March 3, 1859.—The work of demolishing St. Peter's Church is going forward rapidly. The upper portion of the tower together with the vane came down this morning with a crash. It was witnessed by a large number of spectators who congregated on the opposite side of the street to witness the fall. Six photographic pictures were taken of the building as it appeared some months before. Four inside views of the church, exhibiting the pulpit, pews, gallery and organ, and two of the exterior. (Munsell's Historical Collections, I. p. 439.)

[3] Munsell's Historical Collections, I. p. 447.

said that "upon its face cut in are the following letters of an ancient form, A. M. S. and A. N. O. joined together as one letter, bearing date, 1715." The writer dismisses the conjecture that it could have been "the tablet of the original Church, for upon that were engraved the names of Daniel Hale and Ira Fryer. He concludes that "it may have been the corner stone of that edifice."[1] There is no record of the laying of any corner stone of the first church, and the stone work of that building was taken as part payment by Hooker & Putnam, the builders of the second church. It seems strange that a relic like that should have been allowed to be built into the foundation, if the authorities of St. Peter's were aware of its value. It may not have been connected with the church, but a stone from the old fort, as the north-east bastion and other parts of the fort enclosure occupied the site of the present church. The stone does not appear to have been preserved.

At a vestry meeting held on March 23, it was announced that the lot belonging to Master Lodge, No. 5, F. & A. M., on the north-west corner of Maiden Lane and Lodge Street was about to be leased for a term of thirty years at five hundred dollars a year, and that "the same will be taken by parties for a use that will greatly endanger and injure the new church." It was therefore "resolved that such lease be taken by the Church, and that the Rector be and is hereby authorized to execute the lease therefore and affix the seal thereto."

The rectory committee reported that it was inexpedient to attempt the removal of the old rectory to the masonic lodge lot. It was determined that the rectory be sold and the proceeds set apart and invested as a fund for

[1] Munsell's Historical Collections, I p. 453.

building a new rectory. Dr. Pitkin was to be allowed six hundred dollars for house rent in lieu of the use of the present rectory.

At the same meeting the proposition of Mr. Goldsbrow Banyar of New York to erect, at an expense of five hundred dollars, a memorial window in memory of his grandfather, Goldsbrow Banyar, was accepted by the vestry, who expressed their appreciation of it in a resolution of thanks, saying that Mr. Banyar, was "long, one of the wardens of this parish, and ever one of its most honored, liberal and zealous benefactors."

On April 5, the rectory committee was authorized to purchase a lot on Washington avenue belonging to Mr. Kidd. The price was to be six thousand dollars, of which Mr. Kidd subscribed one thousand dollars towards the rectory building. The committee was directed to contract for the rebuilding of the rectory on this lot provided the cost did not exceed forty-four hundred dollars, and that six hundred dollars was sufficient to enclose this lot and put it in order. Mr. John S. Perry was at this time added to the committee. On June 4, the committee reported that they found that the rectory could not be put upon Washington Avenue site for the sum prescribed by the resolution. The old rectory therefore had been sold to Mr. John Bridgeford for five hundred and fifty dollars. The committee also made the gratifying announcement that Mr. Gilbert L. Wilson had taken the lease of the masonic lodge lot, and intended "to erect a building thereon corresponding in its general style with the old rectory." Mr. Wilson's offer was informally accepted at that time. The rebuilding of the rectory was done in the most thorough and substantial way. Mr. Wilson personally attended to every

detail and made the house a comfortable and convenient home for the rector. When it was completed in the spring of 1860 he formerly transferred the property to the parish "at the same cost at which he procured the lot alone." He was thanked for his generous gift by the vestry on March 2, 1860.[1]

By the beginning of June, 1859, the foundation walls of the new church were nearly completed, and on June 4, a vestry meeting was held. At this meeting it was "resolved that the church building finance committee be authorized to pay out of the funds in their hands such sums as may become due and payable on the several contracts for the building and stone work of the church. Such payments to be made on the presentation of the certificate of the architect and approved by Messrs. Taylor, Potts and Ten Eyck of the building committee or any two of them." At this meeting the vestry also appointed "the Rector, Mr. Meads, Mr. Plumb and Mr. Cooper" as a committee "to make the necessary arrangements for the laying of the corner stone of the new church edifice on St. Peter's Day, the 29th day of June instant." There was to be prepared "a proper lead box" to be placed under the stone, and a silver plate with a proper inscription to be deposited in that box, "with such documents and other articles as the Committee may deem proper."

On St. Peter's Day a large congregation gathered at half past nine o'clock in the morning in the Geological Hall. There were present the Provisional Bishop of the diocese, the Bishops of Indiana and Iowa, the rector of the parish and about twenty other clergymen, including those of the city of Albany.

[1] For a copy of the deed of transfer see appendix.





Morning Prayer was said by the rector of the Church of the Holy Innocents, the Rev. Sylvanus Reed; the rector of St. Paul's Church, the Rev. Dr. William Rudder, and the rector of the parish.

At ten o'clock a procession was formed in which were the male members and the wardens and vestry of St. Peter's Church, the surpliced clergy and the bishops. When the procession reached the north-east corner of the church it halted and divided to allow the bishops and clergy to pass through. The one hundred and twenty-second psalm was read responsively, and Bishop Potter commenced the service for the laying of the corner stone. Dr. Pitkin, the rector, then read the list of articles deposited in the corner stone box, which included the Bible and Prayer Book, the New York Convention Journal for 1858, photographs of the old church, a list of pew holders, a diagram of the old church, and a silver plate upon which was inscribed a brief record of the laying of the corner stone, the names of those connected with the building of the new church, and a concise history of the parish.[1] The stone was then swung into its proper place, and laid in the name of the ever blessed Trinity by the Provisional Bishop. The one hundred and thirty-fifth psalm was then chanted by a full choir and the clergy. Bishop Potter from a platform near the stone made the address. It was long and eloquent. A contemporary account says: "We will not attempt to give an outline of his address, for although it was extempore, we trust he will be prevailed upon to write it out for publication."[2] Bishop Upfold, of Indiana, in a few well chosen words alluded to his

[1] For this inscription see appendix.

[2] *The Albany Evening Journal*, June 29, 1859.

life as a boy and young man in the parish, giving some reminiscences of the earlier generation of churchmen in Albany. The concluding prayers were said by Bishop Potter, the Gloria in Excelsis was sung, the benediction pronounced by the Provisional Bishop, the procession was reformed, and went to Geological Hall where the clergy and other invited guests were entertained by the ladies of the parish. "The weather," it was said "was quite favorable, but warm, the thermometer being 90 degrees in the shade, and the entire service passed off without the slightest accident or interruption."[1]

On December 27, 1859, the rector reported to the vestry the laying of the corner stone, and mentioned that the zinc box deposited in the corner stone was a gift from Mr. Chauncey Whitney. At the same meeting designs were requested from Mr. Owen Doremus, of West Bloomfield, N. J., "for the chancel windows, of the best quality, to cost twenty-five hundred dollars, for clerestory windows to correspond therewith." It was agreed that the other windows, with the exception of the memorial windows, were not to exceed in cost forty dollars each.

While the vestry was determined that a debt which could not be paid within a reasonably short period should never again burden the parish, it was found necessary to borrow large sums of money during the progress of the work, until subscriptions payable at a future day were available, to meet the payments to the architects and contractors. On December 27, 1859, the finance commitee was authorized to borrow for one year at seven per cent. interest fifteen thousand dollars

[1] *The Albany Evening Journal,* June 29, 1859.

"to be secured by a mortgage upon the church lot."[1] During the fall and winter the building went on satisfactorily. As the beauty and stately massiveness of the structure became more apparent, not only the members of the parish but the people of Albany watched the growth of the edifice with interest and pride.

In March, 1860, the exterior was so nearly completed that the vestry took action upon the interior furnishings. The designs of Mr. Doremus, then the best known and most skillful glass stainer in this country, were approved. A contract was made with him to furnish the chancel windows, those in the clerestory and "the large wheel window" "at the price of thirty-four hundred dollars for the whole." It had been expected that the windows in the body of the church would be filled with richly painted glass as memorials of various departed worthies of the parish. At one time five windows seem to have been thus designated, but for many years after the building of the church the only memorial window was that of Mr. Goldsbrow Banyar. The great advance in the art of glass painting which has been made in the last forty years, preserved St. Peter's for more appropriate and artistic memorials than could have been designed at that period.

Mr. Wm. N. Fassett, Mr. Philip Ten Eyck and Mr. Jos. Davis, were empowered to contract for a new organ, "at a price not to exceed fifteen hundred dollars over and above the old organ," which was to be valued at not less than one thousand dollars. The music committee were also desired "to make an arrangement with Mr. Marsh, the organist, to take charge of the music and furnish a choir." The committee do not seem to

[1] See appendix for a statement of the Finance Committee.

have rendered any report to the vestry of their action under this resolution. After careful search and much deliberation, Johnson & Son of Westfield, Mass., were selected. They built an organ both sweet and powerful, which was capable of enlargement and enrichment whenever desired.

On June 15, 1860, the finance committee was directed "to negotiate an extension of the mortgage now on the church to an amount not to exceed twenty thousand dollars." At the same time Mr. Gilbert L. Wilson, Mr. Visscher Ten Eyck and Mr. Jesse C. Potts, were chosen as trustees to whom the rector was to assign a sufficient number of the unpaid subscriptions to the building fund, "with power to collect and apply the same to the payment of the principal and interest of the said mortgage."

On July 2, 1860, the building committee presented their report, in which they speak of the details of the work, and give commendation to each one of the contractors, especially Mr. John Bridgford, the mason, "who never refused to alter or improve in any details the work when requested, without any additional charge although his contract might prove unprofitable." They allude to the harmony which existed among the members of the committee; "who, in no instance disagreed in their judgment." They congratulate the parish upon the result of their work, and declare that it had been "very fortunate in the selection of their contractors who seem to have used their best endeavors to erect a fine and substantial edifice to which they might refer with just pride, and in which those who have contributed to its cost might feel assured that they had a full return for the moneys bestowed." They report that the total

cost of the church, including ninety-eight dollars and seven cents of necessary extra expense, was sixty-one thousand, five hundred and twenty-three dollars and seven cents. In conclusion they say "your Committee in yielding up their trust to the vestry, beg leave to add, that if their efforts and services have aided in carrying out the wishes of the vestry and congregation so as to meet their approval, they will feel themselves fully compensated." This report was signed "John Taylor, Philip Ten Eyck, Jesse C. Potts, Committee."[1]

The vestry accepted the report, and requested Mr. Barnard to prepare suitable resolutions to be adopted by the vestry and presented to the committee "expressive of the lasting obligations of the vestry and Congregation of St. Peter's to the Committee for their most faithful and valuable services in superintending the erection of the new Church."

At the first meeting of the vestry after the summer vacation on September 11, the gift of a lectern from Messrs. Upjohn & Co., was acknowledged, and the rector requested to return "the thanks of the vestry for their very beautiful gift."

Mr. George Dexter, the treasurer, communicated a statement of the cost of the church and the condition of its finances, and also presented his resignation. The vestry expressed their thanks for "his long and faithful services gratuitously rendered to this Church," and refrained from accepting the resignation "in the earnest hope, that he will consent to withdraw it, and continue to the Church the benefit of his valuable services." It was also resolved "that the memorial tablets from the

[1] For a copy of this report see appendix.

old Church be put up under the direction of the building Committee in the new Church."

The day for the first service in the new church was appointed as Sunday, September 16. The Right Reverend, the Provisional Bishop, was requested if convenient to him, to consecrate the church on October 4. There was no public announcement of the opening service, and it was attended principally by parishioners and those who were specially attracted to the church by some association.

On that bright September Sunday, the church was comfortably filled, every pew being occupied. The rector officiated, the lessons being read by the Rev. Peter B. Morrison, of St. Luke's Church, Hope, New Jersey. The Bishop of Indiana, the Rt. Rev. Dr. Upfold, who had been brought up in St. Peter's, of which his father was a well known vestryman, preached the sermon. A contemporary account says: "His subject was the destruction of the temple of Jerusalem. It was a beautiful discourse and was listened to with marked attention. He closed with some very appropriate remarks in regard to the building of the new Church; he thanked those who had contributed toward its erection, and congratulated the congregation upon having a place of worship unsurpassed by any similar structure upon the continent."[1] In the afternoon the service was read by the rector who preached an appropriate sermon. Of the music it is said: "The music throughout the day was very fine and effective. The organ, which is of great power and brilliancy of tone was effectively managed, and added much to the services of the day."[2]

[1] Munsell's Historical Collections, I. p. 489.

[2] Munsell's Historical Collections, I. p. 489.

Bishop Potter, on October 4, 1860, came to his old parish for the feast of consecration. The citizens of Albany gathered in large numbers before the closed doors of the church. The members of the congregation with their friends were admitted at the side gate at a quarter before ten. When the doors of the church were opened at a quarter after ten the grand building was soon filled. The bishops and clergy gathered at the temporary chapel of St. Peter's and, with the wardens and vestry, marched in procession to the church. As the procession advanced up the middle alley the strong deep voice of the Provisional Bishop was heard as the twenty-fourth Psalm was read responsively by the bishop, and the clergy and congregation. The bishop, as the procession halted at the chancel steps and divided, took his place in the bishop's chair behind the altar, which stood in the midst of the sanctuary in the chord of the apse. The instrument of donation and endowment was then presented by the wardens, Messrs. Marcus T. Reynolds and Hon. Daniel D. Barnard, to the bishop, and read by the rector, the Rev. Dr. Pitkin. The prayer of consecration was said by the bishop, and the sentence of consecration read by the Rev. Dr. Wm. F. Morgan of St. Thomas Church, New York City. Morning prayer was commenced by the Rev. John W. Shackelford, of the House of Prayer, Newark, N. J., the first lesson, I Kings VIII 22-63 was read by the Rev. Alvi T. Twing, rector of Trinity Church, Lansingburgh; the second lesson, Hebrews X, 19-26, by the Rev. Dr. Wm Rudder, rector of St Paul's Church, Albany; the creed by the Rev Horace M. Bishop, rector of Grace Church, Albany; the prayers by the Rev. Sylvanus Reed, rector of the Church of the Holy Innocents,

Albany. The Communion Office was begun by the Rt. Rev. Dr. Whipple, Bishop of Minnesota, the Epistle was read by the Rev. Dr. Ambrose S. Todd, rector of St. John's Church, Stamford, Conn.; the Gospel was read by the Rev. Thomas W. Coit, rector of St. Paul's Church, Troy. The sermon was preached by the Rt. Rev. Dr. Potter, from the text: "For the Glory of the Lord had filled the House of the Lord." I Kings VIII, ii. The sermon was one which was long remembered by those present. The offerings were for the parish school of St. Peter's Church, and were intended as a thank offering for the completion of the church. The prayer for Christ's Church Militant was offered by the Rev. Dr. John Brown of St. George's Church, Newburgh; the exhortation and invitation were read by the Rev. Dr. Francis Vinton, an assistant minister of Trinity Church, New York city; the Rev. Morgan Dix, assistant rector of Trinity Church, New York city, said the confession; the Provisional Bishop was the celebrant. The thanksgiving was said by the Bishop, the Gloria in Excelsis was sung, and the benediction pronounced by the Provisional Bishop. Thus closed a service which to the people of St. Peter's and to the whole city and diocese was full of significance.

In the evening the rector and Mrs. Pitkin held a large reception for the members of the parish, the visiting bishops and clergy, and friends. After the consecration, the rector had the pleasure of seeing the church filled with worshippers and many new families enrolled upon the register. The sunday school was largely increased, and the parish school, the rector's venture of faith, was fairly successful, all the parochial societies were busy, and there was a desire to undertake such new work as



might seem most desirable for the strengthening and deepening of the spiritual life of the parish.

On November 9, 1860, Mr. James Kidd and Mr. Jesse C. Potts were appointed a committee to secure an additional sum of ten thousand dollars "to be raised by a bond and mortgage upon the Church." It was also resolved "that the surplus income of the Church after paying the necessary expenses, be irrevocably pledged and applied to the payment of the interest of the mortgage debt upon the Church, and the residue to a reduction thereof, or to a sinking fund for the ultimate extinguishment of the principal thereof." On December 14, 1860, the rector was authorized "to execute as many bonds of the Church as may be necessary to provide for the outstanding floating debt of the Church, as can be taken up or made available." The whole amount was not to exceed ten thousand dollars. The bonds were to be payable in three years with interest semi-annually. These measures seem to have relieved the financial pressure upon the parish.

On April 24, 1861, three weeks after his election as senior warden, the Hon. Daniel D. Barnard died. He had been since 1827 a resident of Albany and closely identified with St. Peter's. As a public spirited citizen, an eloquent advocate and a true Christian, he had made a deep impression upon the community. There seems to have been no action taken by the vestry either upon his death, or that of his predecessor, the Hon. Marcus T. Reynolds. A special election was held on September 3, 1861, when Mr. Orlando Meads was chosen as warden.

It was to very many in the parish a surprise to learn on their return after the summer vacation, that Dr.

Pitkin had left Albany and sailed for the far east. He had summoned a meeting of the vestry in August to request a six months' leave of absence as he was intending to make a voyage to the East Indies. Even to the few that were able to attend the meeting, Dr. Pitkin's announcement was sudden and unexpected. No action could at that time be taken upon his request as it was impossible to secure a quorum of the vestry. After requesting the wardens to supply his place at his expense, the rector took his departure on the following day. A meeting of the vestry was held in the church at noon on September 10, 1861. It had been summoned by Mr. John Taylor, the senior warden, to consider the state of the parish. Every member of the vestry, with the exception of Gen. Cooper, was present. A statement was made by the senior warden concerning the departure of Dr. Pitkin. Mr. Taylor said that on the sixth day of August last, at the verbal request of the rector, the Rev. Dr. Pitkin, he attended at the vestry room a proposed meeting of the vestry, at which in addition to the rector and himself, only Messrs. Patten, Kidd and Fassett were present; that Dr. Pitkin made a statement to the members of the vestry in attendance, to the effect that he expected to leave for the East Indies the next day, to be absent about six months, and he had called the vestry to inform them of his intention and to request their approval of his absence; that in view thereof he had written to the Rev. Mr. Coit of Maryland, and also to Bishop Potter in regard to a ministerial supply for the Church during his absence, at his expense, but had not heard from either of them; that as no quorum of the vestry were present, no formal action could be had in regard to the matter; that Dr. Pitkin left home the

next day on his contemplated journey, and would not probably return under six months from this time.[1] The warden's address was received with much interest. Each one realized the gravity of the situation. After some discussion concerning the proper course to pursue, and the legal status of the vestry during the rector's absence, it was determined that all action should be taken informally. The opinion of Judge Johnson on the question was to be secured. The wardens were then asked to provide a clerical supply for the church at the expense of the rector.

The Rev. Wm. T. Wilson, a recent graduate of the General Theological Seminary, a young man whose mental powers gave promise of a brilliant future, and at that time in temporary charge of St. James' Church, Hyde Park, was invited to take charge of St. Peter's. There was in him a manly vigor, a priestly devotion, and a habit of thought at once philosophic and spiritual, which greatly attracted the people of the parish. They recognized and appreciated his intellectual qualities and discerned in his pulpit utterances not only the righteousness of faith and adherence to revealed truth, but also a prophetic tone, a poetic fire, a spiritual insight and enthusiasm. The parish was delighted with him both in his pastoral relations and his public ministrations, and everywhere he was received with cordiality and good will.

On February 5, 1862, the vestry met to act upon a letter from the rector, written from Hong Kong, China, on November 22, 1861. In it Dr. Pitkin said "that it will not be in my power to return home within or near

[1] The text presents Mr. Taylor's statement slightly abridged from the record in the vestry minutes. Vol. 3. p. 79.

the period you so kindly granted for my absence." Under the circumstances he considered that the only proper course was "to resign, which I hereby do, the Rectorship of St. Peter's Church into your hands." Dr. Pitkin spoke of the regret he felt at his manner of leaving the parish and the pleasant relations existing between himself and the people of St. Peter's. He expressed the conviction "that we shall separate with feelings of mutual esteem and confidence." He hoped that they would "find a man more earnest and faithful, who shall make the parish of St. Peter's larger and stronger, and holier, and more united than it ever yet has been."

This resignation came as a surprise. Action upon it was deferred for one week, when the subjcet was again considered in a meeting at which every member was present. After discussion, the motion to accept the resignation prevailed and the vestry placed upon the minutes a series of resolutions in which they bear witness to "the zeal, faithfulness and success" of Dr. Pitkin, they speak of "the numbers which have been added to the Congregation during the six years of his ministry, and "his earnest efforts in behalf of the great work of rebuilding the parish church of St. Peter's;" they declare that "in parting with him as their rector, they beg to assure him that he will carry with him their kindest wishes and their earnest prayers for the welfare of himself and his family." Mrs. Pitkin was given the use of the rectory until the first day of May. The salary of Dr. Pitkin was also continued until the same date. It was unanimously resolved that the Rev. Wm. T. Wilson be asked to accept the rectorship of the parish "at a salary of two thousand dollars and the use of the rectory."



Mr. Wilson was reluctant to undertake so weighty a charge. He knew that the calls upon his time and strength would be large. He did not feel that it was possible for him to administer the parish single handed. To divide the work and the salary with an intimate friend in whom he could confide, and whose assistance would make the burden of care and responsibility less onerous was Mr. Wilson's first thought when the call was presented to him by the wardens and Mr. Pumpelly. He proposed the name of the Rev. William Tatlock, then rector of St. John's Church, North Adams, Mass., as coadjutor in the rectorship. The vestry committee had no authority to treat with him upon this proposition, and Mr. Wilson, thinking it was not acceptable, wrote on February 22, a brief letter declining the call, in which he frankly stated that he had "neither the strength, nor the experience, nor the acquirements essential to the successful conduct of so large and important a parish."

The committee, the vestry and the parish were unwilling to allow Mr. Wilson to leave them, and after consultation with him, Mr. Meads opened correspondence with Mr. Tatlock, frank and full on both sides, in which the proposition of Mr. Wilson was freely discussed, and the conditions under which Mr. Tatlock would consent to serve the parish were ascertained.

On March 27, 1862, the Rev. William Tatlock was called as assistant minister of St. Peter's, "the appointment to continue during the rectorship of the Rev. Wm. T. Wilson." As soon as this action was made known, Mr. Wilson sent on April 3, a letter withdrawing his declination and accepting the rectorship. He says in it that "even under circumstances so favorable

and indulgent I assume this great charge with a feeling of profound diffidence."

The experiment of such an association of two young men, each able, earnest and energetic, had never previously been tried in the American Church. The man of genius and the man of common sense, the man of contemplation and the man of action were yoked together in the administration of the parish and the development of its spiritual and moral power.

There were those in Albany and throughout the diocese who looked askance. Some thought that the war clouds then darkening the land, the excitement and anxiety of the hour, the financial exigency that had risen must inevitably affect unfavorably Church life. It is a proof of their Christian courage and knowledge of men that the rector of St. Peter's and his associate succeeded, and that, in those years of strife, bloodshed and misunderstanding, they were able to keep the parish true to its high ideals and to show a gratifying increase in interest, numbers and offerings.

Dr. Tatlock, in his brief but characteristic sketch of Mr. Wilson, has pleasantly told some of the details of their life together in Albany. "We formed what was in fact from the first, and afterwards in form, so far as it could be, an associate rectorship which was altogether unique and very interesting, and somewhat dubious to the older clergy of that day. It was, however, a success, and lasted without a ripple for four years, notwithstanding that our points of view did not always coincide, and that I was probably as positive as young men usually are when other people have made up their minds for them, which was rather my way of 'conservative' thinking in those days, but never was his. Our relation

was perfect. The recollections of it were always cherished by both of us. It was the very poetry of service to work together in a ministry that had in all its conditions so much to make it interesting. I suppose the secret of it was, that we were so utterly unlike in many of our characteristics, and withal so complementary, while our essential principles were in harmony."[1] While Mr. Wilson's sphere was especially the pulpit, his associate tells of the effort he made "to choose out some few prominent men who had never taken a definite Christian position, and visit them for strong and serious presentation of religious duty. I may not mention names, but the recollection comes to me of not a few such men with whom his personal influence was a power for good; who met manfully his manly appeals for conscience; and who, under his guidance, entered the kingdom of heaven as little children, and adorned their profession in consistent public and private Christian lives."[2]

Mr. Wilson, although a close student, made the rectory of St. Peter's a pleasant resort for a few congenial friends. "The rectory was a favorite gathering place on Mondays for several of the neighboring clergy. We were all unmarried save one, and there was a thoroughly enjoyable social atmosphere about us, and much talk, too, of serious and helpful things. Wilson was a most interesting conversationalist among a few friends, and no one who was a part of those times will ever forget them. But he was at his best at night, when, with a guest or alone together, we sat before the open fire in my study. I should say he was an original talker—

[1] Dr. Tatlock's "Reminiscences of William T. Wilson," p. 4.

[2] Ibid, p. 8.

that is, it was not so much of books that he was wont to talk, as on lines which, however books may have started him, he followed up freshly and in his own way."[1]

The position of Mr. Tatlock in the parish was definite and precise. He was in every sense of the word an equal sharer in all the work that was done, but certain duties were specially allotted to him for which he had a peculiar fitness. He was thorough and systematic in the sunday school and other parochial organizations. In his care of the poor, sick and distressed he showed a real tenderness and affection which made those whom he visited look forward with pleasure for his calls. Under him the instruction of those ready and desirous to be confirmed, was the reverse of dull and perfunctory, it was plain, positive and practical. While by general consent Mr. Wilson was usually the preacher, the congregation was perfectly content to listen to Mr. Tatlock's instructive sermons. "Indeed, the congregation was about equally satisfied whether he read the lessons or preached the sermon."[2] Mr. Tatlocks' services were so much valued by the people of St. Peter's that on December 18, 1863, he was elected as associate rector of the parish. It was understood that this office was to be held by him only during the rectorship of Mr. Wilson. This act of a body as intensely conservative as St. Peter's vestry, shows a high appreciation of what he had accomplished during a year and a half as assistant minister.

Mr. Wilson's efforts to relieve the parish from its indebtedness by a strong appeal to those who could con-

[1] Dr. Tatlock's "Reminiscences of William T. Wilson," p. 9.

[2] Ibid, p. 12.

tribute large amounts, made it possible for him to announce at Easter, 1865, that the mortgage for twenty thousand dollars had been cancelled. That Easter day was one of mingled joy and sorrow to many American citizens. The civil war was ended, but the great president had been brutally murdered, and with the Easter flowers there appeared in many churches the tokens of mourning. Among the sermons preached by Mr. Wilson in St. Peter's, there are few that struck a more sympathetic chord or left a more lasting impression than that upon "The Death of President Lincoln" preached on Wednesday, April 19, 1865, the day of his funeral. Both those who approved and those who disapproved the principles of the party to which Mr. Lincoln belonged, united in commending Mr. Wilson's true and just characterization of the great War President, and joined in a request for its publication. It was alike a tribute to his eloquence and his fearless impartiality.[1]

In the following spring Mr. Tatlock was urgently invited to become rector of St. John's Church, Stamford, Conn. While there were many ties to bind him to Albany, and his work had been in a large degree congenial, there were many reasons which inclined him to accept. The parish was a large and important one. Like St. Peter's it dated from colonial times; there were memories of earnest workers like Ebenezer Dibblee and Ambrose Todd, and there were also large present opportunities open to a judicious rector. Finally on May 14, 1866, Mr. Tatlock sent his resignation to the vestry. It was regretfully accepted. Mr. Tatlock's subsequent life as rector of St. John's, Stamford, for nearly

[1] For an extract from it see appendix.

a generation and the honors he received from the American Church are well known.[1]

Mr. Wilson found it impracticable to continue his parish work alone, and on September 7, 1866, he sent a letter of resignation to the vestry. He spoke of the cordial relations between himself and the parish and the sorrow he had that he could serve no longer as rector.

The resignation of Mr. Wilson was accepted by the vestry with profound regret. He had administered the parish for five years. His great power as a preacher, both as regards beauty of style and wealth of matter, was recognized not only in St. Peter's but far and wide. The burden of a large and growing parish was too great a strain on his physical strength without the aid of his friend and associate, Mr. Tatlock, and for a season he sought relief from all pastoral care.[2]

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[1] For a sketch of Dr. Tatlock, see appendix.

[2] For a sketch of Mr. Wilson, see appendix.



CHAPTER XIII

ORGANIZATION OF THE DIOCESE OF ALBANY

Telegraphic election and declination of the Rev. John Wilkinson, 1866.—Election and acceptance of the Rev. William Croswell Doane, 1866.—Institution of the Rev. Mr. Doane, 1867.—Suggestions of St. Peter's vestry concerning the proposed new diocese, 1867.—Contested vestry election, 1868.—Primary convention of the Diocese of Albany and election of Dr. Doane as its first bishop, 1868.—Consecration of Dr. Doane at St. Peter's church, 1869.—Centennial of the incorporation of the parish, 1869.—Resignation of Bishop Doane as rector, Easter tide, 1869.—Election and declination of the Rev. Dr. J. S. B. Hodges, 1869.—Election and declination of the Rev. Wm. A. Snively, 1869.—Final acceptance and institution of Mr. Snively, 1870.—Organization of the Cathedral of All Saints, 1872.—Resignation of Mr. Snively, 1874.

AFTER Mr. Wilson's departure the vestry provided that the pastoral work of the parish should be done as far as possible by the Rev. Mr. Lowry of Greenbush.[1] Early in the autumn there was appointed a committee of the vestry "to make proper inquiries and recommend to the vestry some suitable person as rector of this Church." Mr. Orlando Meads, Mr. James Kidd, and Mr. Wm. N. Fassett, its members, made no formal report that appears on the minutes.

On December 11, two months after their appointment, Mr. Meads, the senior warden, announced that the bishop was in town, and would probably be willing to meet the vestry and advise with them as to the proper person to fill the rectorship.

[1] The Rev. Robert Lowry, now living in New York.

No details of that conference are given. The vestry minutes only say that Mr. Mead was "authorized to write to the Bishop to meet with the vestry, which he kindly did, and a free conference was had upon that subject." At a vestry meeting on Christmas eve, Gen. Cooper moved that the senior warden send "A telegram to the Rev'd Mr. Wilkinson of Milwaukee asking him whether he would consider a call from St. Peter's Church, Albany." A prompt response was returned and laid before the vestry by Mr. Meads on December 27, 1866: "The Rev. Mr. Wilkinson had replied by telegraph that he would prefer not to consider a call from St. Peter's with many thanks." As no quorum was present, the meeting was adjourned until the following evening at which time a full representation of the vestry met at the house of Mr. Harmon Pumpelly. Its members were fully determined on their course of action. Gen. Cooper, soon after the meeting opened, moved "that a call be sent to the Rev. Dr. Wm. C. Doane of Hartford, Conn., to become rector of St. Peter's." After this had been carried, his salary "was fixed at four thousand dollars and the use of the rectory."

Mr. Doane was then rector of St. John's, Hartford, Conn., a position in which his pastoral gifts and real ability could be fully brought out. He was living in a community which remembered his father when that remarkable man was professor in Washington College, and editor of *The Episcopal Watchman*. He had for his bishop one who was a fitting successor of Seabury and a friend of all his clergy. The decision to leave Hartford was made only after much deliberation and after a full understanding with the authorities of St.

Peter's upon some essential matters of his priestly duty. He told the vestry that the weekly eucharist and the daily offering of prayer and praise would be established in St. Peter's. He had from his childhood in the delightful home of his father at Riverside been accustomed to consider them the bounden duty and service of every priest. To this announcement there was a cordial assent both by the vestry and people.

Mr. Doane came to Albany with a high reputation for learning and devotion. A son of the great-hearted bishop of New Jersey, whose gifts as a theologian, a preacher, an educator, a poet, were appreciated by the whole American Church, and a godson of William Croswell, whose life of devotion to Catholic truth is a poem in action, he had positive convictions on the position which should be occupied in this country by the Church.

He came to Albany at a period when the results of the Oxford movement were crystallizing into new and beautiful forms both in England and America, when there was a truer and juster view of the Catholic Church, and its relation to present day problems, when outward and visible symbols were coming into use to express doctrines hitherto obscured. He came to a staid and conservative parish, where there had always been reluctance to change established customs. After his institution on Saturday, March 1, 1867, by Bishop Potter, when the sermon was preached by the learned canonist, Dr. Benjamin I. Haight, he entered heartily upon his work. The weekly eucharist was well attended, and the daily prayers always found a few gathered in His name to receive the blessing of the Master. He had the full confidence and cooperation of

the greater part of his parish in all he attempted and did. He was a faithful pastor and an excellent organizer.

Soon after his rectorship commenced there was a change made in the style of music sung in the church. The florid and ornate compositions selected by the organist and executed by a well trained quartet were distressing to the rector and to many in the congregation. Dr. Doane, using his canonical right, objected and desired a more reverent and seemly tone in the music of the sanctuary. The organist, Mr. John B. Marsh, tendered his resignation on April 11, 1867 to take effect on May 1, which was accepted. It was then resolved that for the coming year the expense for music should be fifteen hundred dollars. Mr. Stephen B. Whitney was appointed organist for one year at a salary of five hundred dollars.

At this time the need of a suitable Sunday School chapel was strongly urged, and Mr. Orlando Meads, Mr. James Kidd, Mr. Philip Ten Eyck, Gen. John T. Cooper and Mr. John Tweddle were named as the committee to select a suitable lot.

The question of the division of the Diocese of New York had been agitated for several years. The Church on Long Island felt itself able to become a separate diocese, provided the funds of the old diocese were equitably divided, and the Convocations in that part of the large jurisdiction of Bishop Potter had held several meetings at which the division was favorably discussed. The missionary character of the greater portion of the counties which it was proposed to set off as the northern diocese made many in them deprecate any division unless there could be either a large amount given to the

new diocese for its missionary work and other necessary expenses, or a connection be maintained between the mother diocese and the new northern diocese for mutual aid and cooperation in all church work.

Soon after the adjournment of the Convention of 1866, the committee on division sent a list of inquiries to the parishes and missions of the northern Convocation, covering every possible contingency and hoped from the answers to learn what was the prevailing sentiment among clergy and people.

The vestry of St. Peter's carefully considered the matter and passed a resolution which, in substance, declared, that while they were aware of the need of more episcopal supervision for the growing parishes in Northern New York, yet it was a question whether that need could best be met by the erection of a new diocese or the election of an assistant bishop. The opinion was strongly expressed that a connection should be maintained between the mother diocese and any new diocese in Northern New York, for the promotion of its missionary and other interests. It also urged that an episcopal endowment fund of not less than forty thousand dollars should be secured before any division was consummated. These well matured opinions of the mother parish of the proposed diocese, in which were many who had for a long period shaped the legislation of the Church in the diocesan conventions, carried great weight. The recommendations of the committee on division embodied these provisions in the report they made to the Convention.

There was at this time an intense excitement in the Church concerning ritual. Many an innocent, reverent and helpful gesture, attitude or symbol, was hailed by

some timid churchmen as the sure mark of a Romeward tendency. There were many in St. Peter's who dreaded innovations upon the established customs of the parish. They could not cordially assent to all that the rector thought would inspire or express the reverence and devotion of the congregation. A younger and vigorous generation were becoming recognized as leaders in the parish work. New agencies for developing and directing the energy of the people were being introduced.

The difference of opinion culminated in an attempt to defeat certain candidates for the vestry who were thought to be the special friends of the rector. There was much discussion during the solemn days of Lent, and on Easter Tuesday, April 14, 1868, a large number of parishoners presented themselves at the polls. There was some challenging and rejection of ballots offered and a strict scrutiny of every voter by both friends and opponents of the rector.

The tellers reported that one hundred and forty-eight votes had been cast, that one warden, Mr. Harmon Pumpelly had been elected, receiving one hundred and forty-one votes, that Gen. Cooper and Mr. Meads, the opposing candidates for the wardenship had seventy-five each, and that Mr. Frederick G. Tucker had one hundred and forty votes, and the other candidates had received votes ranging from eighty to sixty-eight. The question as to declaring a portion of a vestry elected when there had been a failure to elect the full number was a new one. The chairman, Dr. Doane, after announcing the report of the tellers, did not make any formal declaration of the result.

The question was complicated by an accidental recount of the ballots at the rectory on the evening of the day

of the election, from which it appeared that the so called "rector's ticket" was elected by one vote. Dr. Doane submitted the legal questions to eminent counsel, and Gen. Cooper and those acting with him also put the matter into the hands of other counsel. A letter, or memorial, reciting the facts of the election was sent to Bishop Potter, signed by forty-nine gentlemen of the parish, among them many who had been most conspicuous for their zeal and liberality when the new church was built and for their strong interest in its welfare. Before Bishop Potter had answered it, the rector received an opinion from Judge Parker and Mr. S. H. Hammond dated May 8, 1868, advising him "with a view to avoid legal controversy in the church, which would be scandalous, * * * to hold that there had been a failure to elect the entire ticket at the recent election, and that the old vestry should be deemed to hold over for the current year and until the next annual election." Dr. Doane promptly acted upon their advice.

With a reply from Bishop Potter to Gen. Cooper and the other signers of the memorial, justifying the rector's action both at the time of the election and the subsequent discussion of it, the incident was closed after a summer of controversy and explanation by the two factions. In October, 1868, Gen. Cooper and his associates issued a pamphlet for the information of the congregation containing the memorial, the correspondence between Dr. Doane, Gen. Cooper, Mr. Fassett and others, Dr. Doane's statement to Bishop Potter, with a running commentary and other documents. The text explains and justifies their point of view, and contends that they had acted from the best and purest motives in

all they did and said. Its circulation was limited, and only a few copies are now known to be in existence. As a statement of facts and a repository of important documents it is of permanent historical value.[1]

During the last week of September, 1868, the Convention of the Diocese of New York met in St. Paul's Chapel, New York city. There was a very special interest and large attendance, for it was the last Convention of the undivided diocese. Thirty years before, Western New York had been set off, the first division of a diocese in the American Church. Now the strength of the mother diocese had so increased that two other portions needed their own bishops and diocesan organization. There was an under current of strong emotion and affection. The scene in the closing hours of the convention, when, with every seat filled, the gas jets lighting up the memorials of a storied past, the tall form of Bishop Potter slowly rose to its full height from his seat beneath the quaint old pulpit surmounted by the Prince of Wales' feathers, at the head of the middle alley, and the earnest tones of his voice were heard, as with his well known gestures, he bade farewell to the brethren who were about to take their departure on the morrow, is one worthy of the brush of the painter or the burin of an engraver.

There had been much anxious debate and curious speculation as to the choice of the northern diocese for its bishop. The great and unceasing admiration of many in Albany for Bishop Potter made them think that he might be induced to return to his old home. The learning and experience of Dr. Thomas Winthrop

[1] To the Parishioners of St. Peter's church from the majority of the vestry. 8vo–pp. 66. Albany, October, 1868. n. p.

Coit of St. Paul's, Troy, caused the consideration of his name by a few friends. The gentle and earnest, quiet and effective work of the pastor of the Holy Cross, Troy, the saintly Dr. Tucker, gave him enthusiastic admirers. For the rector of St. George's, Schenectady, the Rev. Dr. Payne, several friends did effective service.

Dr. Doane had been from his entrance upon his duties in Albany a marked man. He at once took a commanding position among the clergy, and was highly esteemed by the thoughtful laity. By many of his brethren, both clerical and lay, he was deemed worthy to receive the honor and labor of the Episcopate. When the divison of the diocese had been ratified by the General Convention, there was no name more frequently mentioned in connection with the bishopric of the northren diocese than that of the rector of St. Peter's. Dr. Huntington, the cultured and thoughtful rector of Emmanuel Church, Boston, of old New England stock, whose renunciation of Unitarianism and ordination a few years previous had been the sensation of the hour in the puritan capital, had his strong advocates. The Rev. Dr. George Leeds of Grace, Baltimore, a successful parish priest, a good organizer, and pleasing preacher, was warmly commended by a considerable minority. Other priests of ability and dignity were mentioned.

The bishop of the diocese issued on October 28, his formal announcement that "a new diocese within the bounds of the said diocese of New York" had been erected by the General Convention, "to comprise the nineteen counties of the Diocese of New York which lie north of the southerly boundary lines of the counties

of Columbia, Greene and Delaware." He summoned the Primary Convention of this new diocese to meet "on Wednesday, the second day of December next, in St. Peter's Church, in the city and county of Albany, at half past ten o'clock in the morning."

There had been no assemblage of clergy and laity in St. Peter's comparable to this, not even when the church was consecrated. The parish had early in the century rejoiced in the presence of the convention of the diocese, but comparatively few were present either in 1803 or 1819. The good work of the rector of St. Peter's, Thomas Ellison, in keeping alive the Church in northern New York after the Revolution, bore its legitimate fruit when the long procession of clergy entered the crowded church of St. Peter's on that grey December day more than thirty years ago, with the Bishop at their head, the well ordered service proceeded with dignity, and a new diocese was organized.

The Convention was graced with the presence of the Bishop of Dunedin, New Zealand, Dr. Henry L. Jenner, then on his way to take possession of his see, and by the efficient secretary of the Diocese of New York, Dr. William Eigenbrodt. The rector of St. George's, Schenectady, Dr. Payne, commenced morning prayer, the lessons were read by the rector of St. Paul's, Albany, the Rev. J. Livingston Reese, and the collects and litany were said by the rector of Christ's Church, Duanesburgh, the Rev. Dr. R. T. S. Lowell. The Communion Office was begun by the Bishop of Dunedin, the rector of St. Paul's, Troy, the Rev. Dr. T. W. Coit, being epistoler. The sermon was by the Bishop of New York. It was an earnest and faithful setting forth of some of the essential features of the

American Church, in its doctrine, discipline and worship and its witness to truth. It closed with some pertinent allusions to the history of the new diocese and praticularly the large number of bishops chosen from within its limits. There was a pointed commendation of Dr. Doane. It followed the mention of the then recently consecrated bishops of Utah and Missouri who were only a little past the canonical age of thirty years.[1] The Bishop of Dunedin proceeded with the Communion Office, and was assisted in the administration by the Bishop of New York, the rector of the parish, and the rector of St. John's, Cohoes, the Rev. J. H. Hobart Brown, the Benediction being pronounced by the Bishop of New York.

Upon assembling after the recess, the Rev. Rev. Dr. Coit, the senior presbyter, took the chair. The Rev. George H. Walsh of St. John's, Troy, and the Rev. J. H. Hobart Brown were appointed temporary secretaries. It was found by a roll call that there were present sixty-two of the sixty-eight clergymen entitled to seats, and two of the ten not entitled to seats. There were one hundred and twenty-seven lay delegates representing sixty of the ninety-six legally incorporated parishes within the diocese. The delegates from St. Peter's were Gen. John Tayler Cooper, Mr. George Dexter and Mr. George S. Weaver.

After a quorum had been declared present, "the Rev. Dr. Doane moved that the ballot be dispensed with, and that the Rev. Dr. Payne of Schenectady be elected president of the convention."[2] This motion did not prevail, and as the result of the election the Rev. Dr.

[1] See appendix.

[2] Journal, Primary Convention of Albany, p. 21.

Coit was elected president. The Rev. Mr. Brown was then elected secretary by ballot, and Mr. John H. Van Antwerp of Albany, was elected treasurer by acclamation. The Rev. Dr. Eigenbrodt was requested to accept a seat in the convention, and render such aid as his wide experience enabled him to give in the organization of the diocese.

The diocese was then placed under the full episcopal charge of the Bishop of New York until the election and consecration of its bishop. A well written address of thoughtful and loving greeting, prepared by the Rev. Dr. Bostwick of Sandy Hill, was unanimously adopted and read to Bishop Potter on his appearance to take the chair in the convention. The bishop made a graceful and affectionate response which is entered in full upon the journal. The first debate of the convention arose over the name of the new diocese. Many of the delegates from Troy and the more northren parishes wished to follow the precedent of Western New York and call it *Northern New York*. Others desired to follow ancient catholic custom and name the diocese for the chief city. There was a long and earnest debate in which many took part. One speaker suggested that *Northern New York* was not sufficiently descriptive, and that the diocese might be called North by North-east by South-west New York. Another, that it might be named after the extreme northern and southern towns within its limits, *Ogdensburg and Catskill*. A third warmly pleaded for the designation, *Albany and Troy*. Finally, all resolutions were laid upon the table, and the convention listened to the report of the endowment committee of which Dr. Coit was the chairman, Dr. Doane the secretary, and Mr. Van Antwerp the treasurer. The sum

of thirty-eight thousand dollars ($38,000) had been pledged of which twenty-seven thousand, seven hundred and thirty-two dollars and ninety-four hundredths ($27,732.94) had been paid. The members of St. Peter's had given liberally. Of the eighteen thousand dollars ($18,000) secured in Albany County nine thousand three hundred and seventy-five ($9,375) came from the mother parish. In their report the committee expressed their confidence that not only would the forty thousand dollars asked from the people of the diocese be obtained, but that by the energy and tact of their agent, the Rev. J. H. H. Brown, and the generosity of New York churchmen the sum of forty thousand dollars, in lieu of any portion of the episcopal fund of the old diocese would be speedily subscribed. After the appointment of standing committees[1] and the passage of a resolution fixing the annual salary of the bishop at five thousand dollars ($5,000) the convention adjourned until Thursday morning. When the convention came together the following day, several important matters occupied its attention before proceeding to the election of a bishop.

Chancellor Pruyn voiced the sentiment of many in a resolution declaring that it was the sense of the convention that the bishop should not be rector of a parish. It was discussed and then laid on the table. Mr. G Pomeroy Keese pledged the convention "in the event of any future division or divisions of the present diocese, to a prompt and equitable apportionment of its episcopal fund." The Rev. Dr. Bostwick moved

[1] The Hon. John V. L. Pruyn served on the committee on the incorporation of churches and Mr. George S. Weaver on that concerning the diocesan fund.

for a committee of five to confer with similar committees of the dioceses of New York and Long Island "concerning a just and equitable division of the charitable funds of the dioceses" which was appointed. Five trustees of the episcopal fund were then elected by acclamation of whom Mr. Harmon Pumpelly was one. Upon the committee of nine on the bishop's salary there served from St. Peter's, Mr. Erastus Corning Jr., Mr. Harmon Pumpelly and the Hon. John V. L. Pruyn. The missionary interests of the diocese were cared for by requesting the rectors of parishes to pledge themselves for contributions as had been their practice in the northern convocation. The hour of noon, which had been previously determined as the time for the election of a bishop, had now arrived. The great church was filled with an attentive and expectant throng. Bishop Potter with calmness and deliberation called the convention to prayer. The sixty-eighth Psalm, in the Prayer Book version "Let God arise and let His enemies be scattered" was sung, the venerable Dr. Bostwick said the minor litany, the *Veni, Creator Spiritus* was sung, and silence was kept for a space, while all prayed fervently for the new diocese and the one to be chosen its bishop. The names of the clergy were then called by the secretary and those of the parishes by the assistant secretary, the Rev. Robert Weeks.

While the tellers were counting the ballots the convention proceeded with routine business. At length the report of the first ballot was handed to the president. Sixty clerical and sixty-three lay votes had been cast. Dr. Doane had received seventeen clerical and eight lay votes. Dr. Huntington had received fifteen clerical and twenty-one lay, Dr. Payne six clerical and five lay,

Dr. Leeds three clerical and eight lay, Dr. Tucker three clerical, Dr. Hoffman three clerical and two lay, and several others had complimentary votes. On the second ballot Dr. Doane received twenty-eight clerical and thirteen lay votes, Dr. Huntington twenty clerical and was elected by the laity, receiving thirty-four votes; Dr. Leeds had six clerical and eight lay votes, Dr. Payne three clerical and four lay, and the others were scattering. While the third ballot was being counted, the subject of the name of the diocese was taken from the table, and the motion of Judge Fitch, "That the name of this diocese be the Diocese of Albany" was adopted. The Bishop of New York from the chair gave his cordial approval.

The third ballot showed that Dr. Doane had been elected by the clergy and Dr. Huntington again by the laity, Dr. Doane receiving thirty-five clerical and nineteen lay votes, and Dr. Huntington thirty-four lay and eighteen clerical votes. The other candidates retained their relative positions. On the seventh ballot Dr. Leeds attained his largest vote, and was elected by the laity, receiving thirty-three lay and nineteen clerical votes. Dr. Doane continued to be elected by the clergy, and his strength among the laity increased, until on the ninth ballot he was elected, receiving forty-one clerical and thirty-one lay votes.[1]

Bishop Potter formally announced that William Croswell Doane having received a majority in both orders of all the votes cast was duly elected Bishop of the Diocese of Albany. The Te Deum on the call of the Bishop was then sung; the canonical testimony from the convention was duly signed; and all were glad that

[1] A table of the ballots in detail will be found in appendix.

the long contest was over. The Rev. Dr. Tucker, the Rev. Dr. Payne, Mr. Wm. H. De Witt and Hon. R. H. Cushney were appointed a committee to wait upon the Bishop-elect and announce to him his election and invite him to appear before his brethren of the convention.

Dr. Doane yielded to their request, and when he came into the convention, was received wtih due honor and respect. He made a brief address, in which he said he had neither sought nor dreaded the office, "for I had no thought to-day that such an election was possible." He announced his acceptance, "if the consent of my Right Reverend Fathers and the Diocesan Committees shall confirm this choice and thus make it the voice of God to me." His closing sentences contained affectionate allusions to "my beloved and Right Reverend Father here," and "my own beloved father now in Paradise" and besought from his brethren of the clergy and laity before him: "your confidence, your sympathy — I had almost said your pity — and your prayers that when the Chief Shepherd shall appear, I may have some part, with you, in the crown of glory that fadeth not away." After Dr. Doane's address, which was delivered with much feeling the convention took a recess for an hour.

At the closing session on Thursday evening the standing committee was instructed to take the steps necessary for the consecration of the Bishop elect. The elections were then held, and while the tellers were counting the votes, General Cooper presented, on behalf of himself and the other members of the vestry, an offer of St. Peter's Church for the consecration of the Bishop-elect.[1] Thanks were given to the Bishop of New York

[1] For the full text of his note see appendix.

for his presence and deep personal interest in the important business of the session; to the vestry of St. Peter's Church for the arrangements for the comforts and convenience of the convention; and to the churchmen of Albany for their hospitality; also to the Rev. Dr. Eigenbrodt for his valuable assistance. The results of the elections were announced. St. Peter's was represented on the Standing Committee by Mr. Orlando Meads, and on the Missionary Committee by Judge Lyman Tremain. Mr. Meads headed the lay deputation to the General Convention and Mr. Pruyn was among the provisional deputies. Mr. Meads also headed the lay representatives in the Federate Council. Among the closing acts of the convention was the passage of this resolution offered by the Rev. John Henry Hopkins "That this Convention has received with great pleasure the tender of the use of St. Peter's Church, Albany, for the consecration of the Bishop-elect of this Diocese; and feel assured that as no building could be more appropriate for that holy service than the mother church of the new diocese, so the offer thus kindly made will be favorably considered by the authorities empowered to act in the premises."[1]

Bishop Potter briefly addressed the Convention congratulating it upon what had been done. The *Gloria in Excelsis* was then sung. The Rev. Mr. Reese of St. Paul's, Albany, said appropriate collects, and the Blessing was pronounced by the Bishop.

Thus was completed the organization of a new and vigorous diocese. Both clergy and lay delegates separated with a feeling of devout thankfulness for the results of the two days work. Even those who had been opposed

[1] Journal, p. 58.

to the election of Dr. Doane loyally acquiesed in the choice of the diocese, and went home determined that in every way the Diocese of Albany should be united and prosperous. Some of the members of St. Peter's had taken an active part in the successive steps which led to the achievement of their desires, and all the people of the parish felt honored in the elevation to the episcopate of their rector. Dr. Doane continued quietly doing his ordinary parochial work, paying no attention to the frequent charges of "ritualism" urged against him, and the rumors of an organized opposition by some of those who must canonically approve the election. His opponents were conscientious, for they dreaded what they styled "innovations" in the Church. The Standing Committee promptly sent out the formal notification asking consent, to the various Standing Committees, and appointed their secretary, the Rev. Mr. Brown, Mr. James Roy and Mr. Orlando Meads as a special committee of arrangements for the Consecration.

On January 5, 1869, it was known that a majority of the Standing Committees had given their consent,[1] and the venerable Dr. Smith, Bishop of Kentucky and Presiding Bishop, was notified, and requested to send out the proper notices to the bishops. On January 25, the Presiding Bishop sent word to Dr. Coit, the president of the Standing Committtee that a major number of the bishops had consented.[2] He issued at the same time his commission to the Bishop of New York to be the consecrator, the Bishop of New Jersey to be the preacher, the Bishop of Maine and the Bishop

[1] For the list see appendix.

[2] For the list see appendix.

of Long Island to be the presenters. He also appointed the Feast of the Purification, February 2, 1869, as the time, and St. Peter's Church, Albany, as the place for the consecration.

On that dull morning in February St. Peter's put on a festal appearance. Those living within the diocese and many friends of Dr. Doane outside desired to be present at a solemn and imposing service which for the first time was held in the city of Albany. The diocese was looked upon by advocates of small dioceses as significant, and its Bishop-elect was considered an exponent of the true principles of the faith and practice of the American Church. The committee on the consecration was aided by a large and efficient committee from the congregation of St. Peter's. The members of both committees used the greatest care that all who were entitled to admission should be accommodated without disorder or confusion. In addition to the clergy of the diocese, of whom nearly every one was present, more than sixty clergymen, principally from New York, New Jersey, Long Island, Central New York and Massachusetts were in attendance. Laymen came from far and near.

The marshals maintained with much skill the proper order of the procession as it moved from St. Peter's rectory to the church. It was led by the vestrymen of the parishes of the diocese, after whom came the vestry of St. Peter's Church, Albany, the lay members of the Standing Committees of other dioceses, the lay members of the Standing Committee of the diocese, the clergy of the diocese, the clerical members of the Standing Committees of other dioceses, the clerical members of the Standing Committee of the diocese, the officia-

ting clergy, the Bishop-elect with his attending presbyters, and the bishops.

When the procession reached the church door, and began to advance up the middle alley, the processional hymn "Thou, Whose Almighty Word" was sung. The procession separated to the right and left when it reached the head of the middle alley to allow the officiating clergy and bishops to pass through to their appointed places in the choir and sanctuary. The Bishop-elect was seated in front of the choir steps with his attendant presbyters, the Rev. Dr. Payne and the Rev. Dr. Tucker. The clergy and laymen sat in the seats reserved for them. Morning Prayer was commenced by the Rev. Dr. Morgan Dix, rector of Trinity Church, New York city, and president of the Standing Committee of New York. The first lesson, Isaiah XXXV, was read by the Rev. Dr. Eugene A. Hoffman, rector of Grace Church, Brooklyn Heights, and president of the Standing Committee of Long Island. The second lesson, St. Luke II, 22, was read by the Rev. R. N. Merritt, rector of St. Peter's Church, Morristown, New Jersey, and secretary of the Standing Committee of New Jersey. The creed and collects were said by the Rev. Dr. Frederick D. Huntington, rector of Emmanuel Church, Boston, and bishop-elect of the diocese of Central New York. The *Venite*, *Te Deum* and *Benedictus* were chanted antiphonally by an enlarged choir to which the voices of the musical clergy gave an additional volume.

The sixth verse of the 122d Psalm, "O pray for the peace of Jerusalem; they shall prosper that love thee" was sung as an Introit by the Rev. W. H. Cooke of St. John's Chapel, New York city, the Rev. E. M. Pecke

of St. Peter's, Cheshire, Conn., and the Rev. John W. Shackelford of the Church of the Redeemer, New York city.

The Communion Office was begun by the Bishop of New York, the Bishop of Long Island being the epistoler and the Bishop of Missouri the gospeller. After the Gospel, the hymn, "Thou art the Way, to Thee alone," which was written by Dr. Doane's father, the second bishop of New Jersey, was sung.

The sermon from Rev. I, 17, 18, was preached by the Rt. Rev. Dr. Wm. H. Odenheimer, Bishop of New Jersey. It was clear, logical, eloquent. It set forth "The Dignity and Duties of the Christian Episcopate." The address to the Bishop-elect was reminiscent, thoughtful, earnest, pathetic. After the ascription, the Gloria Patri was chanted. Three stanzas of the 106th selection of Psalms, at that time bound up with the Book of Common Prayer "O with due reverence let us all" was sung. Vested with his rochet, Dr. Doane was then presented to the Bishop Presiding, "sitting in his chair, near the Holy Table," by the Bishop of Maine, the Rt. Rev. Dr. Neely, and the Bishop of Long Island, the Rt. Rev. Dr. Littlejohn.

Upon the call for testimonials, the Rev. Mr. Brown, secretary of the diocese, read the "Testimony from the Convention," the Rev. Dr. Coit, president of the Standing Committee read the certificate of the consents of the standing committees, and the Rev. Dr. Bostwick read the certificate of the consents of the bishops. The promise of conformity was made by the Bishop-elect, the congregation was bidden to prayer by the Bishop Presiding, and the Litany was said by the Bishop of Long Island. The examination of the Bishop-elect by

the Bishop Presiding being ended, his attending presbyters vested Dr. Doane with the rest of the episcopal habit. The Bishop-elect kneeling at the chancel rail, the *Veni, Creator Spiritus* was sung over him, the Bishop of Maine taking the place of the Bishop Presiding and the bishops, clergy, choir and congregation responding. After the special prayer for the Bishop-elect, the Bishop Presiding and the Bishops of New Jersey, Maine, Missouri and Long Island laid their hands upon his head and the Bishop Presiding said the consecrating words.[1] After the delivery of the Bible by the Bishop Presiding, the newly consecrated bishop was received within the sanctuary by his brother bishops as the triumphant words of the sequence, "The strain upraise of joy and praise," were chanted.

The Bishop of Maine said the offertory sentences and the offertory anthem "Now then are we ambassadors for Christ," was sung by the Rev. Dr. Hodges of Grace Church, Newark N. J., the Rev. Mr. Cooke and the Rev. Mr. Shackelford.

The offerings, which were nearly five hundred dollars ($500) were devoted to diocesan missions. The Bishop of Maine said the prayer for Christ's Church Militant, the exhortation was said by the Bishop of Long Island, the confession by the Bishop of Missouri, who also read the comfortable words, the Bishop of Maine leading in the *Ter Sanctus*. The Bishop Presiding was the celebrant. The hymn "Holy, Holy, Holy, Lord God Almighty," was sung after the consecration. The Lord's Prayer and Thanksgiving were said by the Bishop of New Jersey. The *Gloria in Excelsis* was sung to the old chant. The Bishop Presiding offered the

[1] See appendix for the letter of consecration.



special prayer for the newly consecrated bishop and gave the Blessing.

The long procession then reformed and left the church during the singing of the hymn "The eternal gifts of Christ the King." All who were present were impressed with the dignity and grandeur of the service. It was long considered one of the most notable episcopal consecration services that had ever been held in the American Church. The diocese had now its chosen head.

The parish of St. Peter knew that it could not expect the bishop to be exclusively their pastor. It would have been agreeable to very many if Bishop Doane had been able to maintain a permanent connection with the parish, having a competent assistant, and thus St. Peter's become, in fact, if not in name, the cathedral of the diocese. Others were of the opinion of Mr. Pruyn, that a diocese which needed development and much aggressive work, required all the time, thought, energy, ability and devotion of its bishop. The bishop, soon after his consecration, selected for himself an assistant, the Rev. George Fisher from Schuylerville, then in deacon's orders. Mr. Fisher was capable and efficient, and able to care for the daily services and much of the routine work of the parish leaving the bishop free for his diocesan duties.

The first ordination by Bishop Doane was held in St. Peter's Church on February 21, 1869, the second Sunday in Lent, when the Rev. John Irving Forbes, missionary at Sharon Springs and the Rev. William Henry Capers were advanced to the priesthood. The bishop preached the sermon; eight clergymen were in the chancel, three of them from other dioceses.

At a vestry meeting held soon after Easter on Wednesday, March 31, 1869, Dr. Doane presented his resignation of the rectorship. He had previously intimated his intention of resigning, being clear in his conviction that such a parish demanded the full time and strength of its rector. He was urged to withhold his formal resignation as long as possible. In his letter he speaks of the pleasant ties he had formed and how hard it would be to break them.[1] The vestry was reluctant to accept the resignation and took much time for deliberation. On May 18, Bishop Doane's resignation was accepted. The bishop was requested to continue in charge of the parish and occupy the rectory until a new rector was called. At the same meeting this resolution was unanimously adopted: "Resolved, that the age and location of St. Peter's Church, as well as the election of its rector to the Episcopate, suggests the establishment and maintenance of such relations to the Bishop of the Diocese as will tend to the increased dignity and importance of the parish, the convenience of the Bishop and the benefit of the Diocese, and we therefore respectfully tender to the Bishop and Diocese of Albany, the free use of St. Peter's Church edifice for all such Episcopal acts and Diocesan purposes as may be agreeable to the Bishop and beneficial to the Diocese." The bishop gracefully acknowledged and accepted the kind offer. In his address to the Convention of 1869 he thus mentions his resignation and the action of the vestry. "I note here the acceptance by the wardens and vestrymen of St. Peter's Parish, on May 18, of my resignation as the Rector of the Parish, offered on the 2d of April and reiterated more than once. I am not one of those

[1] The text of the letter and resolutions of the vestry will be found in appendix.

who feel that the headship of a Parish interferes with the administration of a Diocese. On the contrary, I think no Episcopate complete that has not a centre, the Cathedral, as well as the circumference, the Diocese. But I have no ambition to *play* at a cathedral (or at anything else) which is an utter unreality, unless the seats are free, and the administration of the Parish, legally, formally and finally committed to a management of which the Bishop and his clergy form an integral part with the laity. What the future has in store I do not know. God helping me, if I live long enough, the Diocese of Albany will have the reality of a Cathedral, with all that it involves of work and worship, in frequent services, in schools and houses of mercy of every kind. In the meantime I have gladly and gratefully accepted the considerate offer of the vestry of St. Peter's. I note the fact here that I may call the attention of the Convention to the following resolution passed by the vestry, in connection with their acceptance of my resignation, which demands, I think, the recognition of the Diocese. It is in full accord with the graceful courtesy of the offer of the Church for the service of my consecration, made by the delegation and accepted by the Primary Convention of this Diocese. * * * Since my resignation the parish has been under my charge, and I have done for it what I could. But it owes very much to the indefatigable faithfulness of my good deacon, Mr. Fisher."[1]

On St. Mark's Day, 1869, which fell upon the fourth Sunday after Easter, the parish celebrated the centenary of the granting of the royal charter of incorporation. Elaborate preparations were made for an

[1] Convention Journal, 1869, p. 54.

event at that time uncommon. Invitations urging their presence were sent to all former rectors then living. Only the bishop of New York could attend. It was a particular gratification that he was preacher and the celebrant in the Holy Communion. The Rev. Dr. E. N. Potter, the Rev. Mr. McArthur, of Canada, the Rev. George Fisher and the Rev. Mr. Flack of Minnesota, were in the chancel with the bishops of New York and Albany. The church was beautifully decorated with flowers and legends in ecclesiastical texts and colors.

Bishop Doane in his convention address makes this record of the commemoration: "The service was as interesting as the occasion was memorable and rare, and as the rich history of the parish in the past opened into large promises for the future, our common prayer was in the words of the legend which decorated the walls of the sanctuary: 'The Lord God be with us as He was with our fathers.' "[1]

A circular had been previously issued to the congregation by the rector and vestry, calling attention to the centenary celebration, and alluding to the honorable position, the prosperity and progress of St. Peter's during the one hundred years since Sir Henry Moore the royal governor, had signed and sealed the charter. They urged upon the people of the parish as a practical method of showing their gratitude, that the offerings on St. Mark's Day be devoted to the erection of a Sunday School chapel which had long been needed.

It was estimated that fifteen thousand dollars would be required to build a structure in every respect suitable.

The congregation nobly responded to the appeal of the rector and vestry. The sum of five thousand six

[1] Journal, 1869, p. 48.

hundred and twelve dollars was laid upon the altar as a thank offering and became the nucleus of a fund for the building of "The Centennial Memorial Chapel of St. Peter's Church." It was allowed to slowly accumulate, while various sites near the church were considered by the committee previously appointed, and suggestions received as to the character of the building.

On Wednesday, September 29, 1869, the annual convention of the diocese met at St. Peter's. It was remarkable for the large number of clergy and laymen present and the sermon of Dr. Coit upon "The Necessity of preaching Doctrine."

The reference of the bishop in his address to the offer of St. Peter's Church for episcopal and diocesan functions, was referred to a committee consisting of the Rev. George L. Neide, of Champlain, the Rev. John I. Forbes, of Sharon, and Dr. Abraham Haun, of Little Falls. Their report was the following resolution, which was unanimously adopted:

"Resolved, that the Convention has heard, with unfeigned pleasure, of the offer made by the Vestry of St. Peter's Church to the Bishop of the Diocese, of the 'free use of the Church edifice for such Episcopal acts and diocesan purposes as may be agreeable to the Bishop and beneficial to the Diocese,' and desires to express its conviction that there could be no more appropriate edifice in which to transact the formal public Episcopal and Conventional acts.

GEO. L. NEIDE,
JOHN IRVING FORBES,
A. HAUN."

Dr. Doane had yielded to the wishes of his former parishioners and remained in charge of St. Peter's. He

knew that such an arrangement could not continue long without serious loss. He urged upon the vestry speedy action in the choice of a successor.

Dr. Thomas Hun, Mr. Charles M. Jenkins, and Gen. Selden E. Marvin were on October 26, 1869, appointed a committee to suggest the name of a suitable clergyman as rector. They selected the Rev. J. S. B. Hodges, then rector of Grace Church, Newark, N. J. There were several reasons why he declined the honor. The vestry formally expressed its regret that he could not accept.

The fame of the Rev. William Andrew Snively, rector of Christ Church, Cincinnati, Ohio, had reached Albany. Mr. Snively's success as a parish priest had been remarkable, he was a preacher who attracted and retained thoughtful people, he was well read, a skilled musician, a good man of business, his manner was genial and cordial. In the five years of his ministry in the Church he had shown qualities which indicated for him a distinguished career. He was esteemed and honored both in the city where he then lived and in the diocese of Ohio. On December 4, after a report from a committee who had visited Cincinnati, Mr. Snively was elected rector. He was reluctant to leave his work in the west and at first declined emphatically to consider the call. A visit he made to Albany, after some correspondence, an interview with the bishop, and personal intercourse with members of the parish, inclined him to reconsider his decision. A largely signed petition was sent to him urging him to become rector of St. Peter's. Finally at a vestry meeting held on February 22, 1870, it was declared that the call to Mr. Snively "was still open." Mr. Snively, who was then in Albany, appeared before the vestry and

announced his acceptance. On Easter Tuesday, April 19, 1870, Bishop Doane sent to the wardens and vestry a letter in which he asked to be relieved from any further charge of the parish, and commended the work of the Rev. George Fisher, the assistant. He spoke of the call and acceptance of Mr. Snively as warranting "the conviction that it is 'of the Lord and not of men,'" that he had already "secured the confidence of us all." He reviewed the three years of his own rectorship, in which "through all difficulties and divisions much certainly has been gained."

There had been ninety-two infant and nineteen adult baptisms, one hundred and eighteen had been confirmed. The congregation, through the offertory and by subscriptions, exclusive of the pew rents, had contributed fifty thousand, four hundred and thirty dollars and twenty-three cents for parochial and general purposes. The bishop regretted that the Sunday School chapel and the completion of the organ were among the unaccomplished facts of his rectorship. He closed by commending them "to God and the Word of His Grace," and assuring them of "a large and lifelong interest in my work and in my prayers."

The vestry received this letter with mingled emotions and expressed their feelings in a resolution thanking him "for his faithful and successful administration of the parish," and assuring him of their personal affection. They allude to the "great trials which have hindered him in his work and have rendered his position peculiarly painful and difficult," and desire "that they may be forever forgotten."

At a vestry meeting held on April 9, 1870, it was resolved to adopt certain sections of an act passed by

the New York Legislature on May 9, 1868, amending the acts "for the incorporation of religious societies so far as the same relates to Churches in communion with the Protestant Episcopal Church." The sections relate to the qualifications of voters, the proper notice of elections, the method of filling vacancies in the vestry, the term of office of the wardens and vestrymen, the requirements of a quorum and the manner of changing the number of vestrymen. They made clearer some points which were obscure in the charter and slightly modernized the method of procedure in conducting the affairs of the parish. As required by the act, the resolution was ratified at the annual meeting on Easter Tuesday, April 19, 1870. A certificate of adoption was duly filed with the Clerk of the County of Albany, and the provisions of these sections became a part of the organic law of the parish.[1]

On Rogation Tuesday, May 24, 1870, Mr. Snively was instituted into the rectorship of St. Peter's by the bishop of the diocese. The service was well ordered and a large number of the clergy and members of the parish were present to wish him God speed.

Morning Prayer was said by the Rev. J. L. Reese, the Rev. J. H. H. Brown, and the Rev. Albert Danker, of Christ Church, Coxsackie. The sermon was preached by the Rev. Francis Lobdell, rector of St. Paul's Church, New Haven, Conn. The rector celebrated the Holy Communion, assisted by the Rev. E. R. Bishop, of Connecticut, the Rev. Edward Selkirk, of Trinity Church, Albany, the Rev. E. B. Russell, of Grace Church, Albany, the Rev. George H.

[1] For these sections and a copy of the certificate of adoption see appendix.



Walsh, of St. John's Church, Troy, and the Rev. William M. Jones.

In his convention address, Bishop Doane speaks of the election and institution of Mr. Snively as "an intense relief to me, and a very great pleasure beside, with abundant promise of the very best results. Mr. Snively has consented to accept the appointment of examining Chaplain."[1]

Soon after the institution of Mr. Snively, active measures were taken by Albany churchmen to procure a suitable residence in that city for the bishop of the diocese. A committee was appointed from the various parishes, of which Mr. John S. Perry was chairman.

It held several meetings in St. Peter's vestry room and elsewhere, and, largely through the activity and energy of Mr. Perry, who devoted much time and money to the object, the present bishop's house on Elk Street was purchased, repaired and partially furnished. The largest contributions came from members of St. Peter's parish. At the meeting of the Convention in St. Peter's Church on Wednesday, September 28, the diocesan committee on the episcopal residence reported the purchase of the house by the local committee, stating that "a fund of about thirteen thousand dollars was raised, chiefly by members of the congregation at St. Peter's, Albany, towards the purchase of the desired residence."[2]

In his address the Bishop said: "I must record, with great gratitude to Almighty God, and with most

[1] Convention Journal, 1870, p. 147.

[2] The members of this committee were Messrs. John V. L. Pruyn, James Roy, G. Pomeroy Keese, James Forsyth, Thomas A. Tillinghast. The report is in the Journal, 1870, pp. 36–38.

cordial appreciation of the generous interest of the parishioners of St. Peter's Church, and others, that after six months of homelessness, with very great anxieties, I came, for the first time, into the Bishop's house on the 10th of September. I am bound to call attention to the dignified position which St. Peter's Church occupies in this Diocese. The purchase of the Bishop's house is due, first to the energy of two or three, and then, with the exception of seventeen hundred dollars, to the liberality of the people in this venerable Parish. Bearing in mind that a Mission is maintained by the Parish, in the City, at a cost of nearly two thousand dollars, that it supports an orphanage and contributes liberally to the general charities of the Church, you will agree with me that St. Peter's deserves all honor from the Diocese, as the largest giver to Diocesan Missions, the chief endower of the Episcopate, and the virtual purchaser of the Bishop's house." [1]

After the exciting events of the recent past, it was a great satisfaction that the course of parochial life was tranquil, and that the new rector justified the high opinion formed by his parishioners of his tact and his ability. The strength of the parish was constantly augmented. By the increase of the Sunday School the need of the memorial Sunday School chapel was becoming imperative, and the fund for that purpose was slowly growing.

In the spring of 1871, the Rev. George Fisher, whose conscientious and faithful work was highly valued, resigned his position as assistant minister and accepted the rectorship of St. John's Church, Stockport, Columbia County, N. Y. On July 3, 1871,

[1] Albany Convention Journal, 1870, pp. 167, 168.

the Rev. Arthur Whitaker was appointed assistant minister.

The Bishop's design, announced to the Convention of 1869, to introduce the cathedral system into the diocese whenever practicable, began to be carried into effect by the opening of St. Agnes' School for girls on September 7, 1870. The school was from the beginning a success and was adopted as a diocesan institution by the Convention of 1870. The growth of the school and the necessity of providing a proper chapel for its scholars led the bishop in 1872 to consider the advisability of organizing a new parish to be the nucleus of the cathedral congregation. The generous aid of several friends and the cordial consent of the standing committee to the formation of a new parish within the city of Albany determined him to open on All Saints' Day, 1872, the Cathedral Chapel of All Saints. On June 8, he sent to the clergy of the city, a letter in which he announced his intention. He spoke of the cordial relations which had always "existed between the Bishop and the rectors of the Albany parishes." He then gave as his reasons for taking this action, the increase of the pupils of St. Agnes' School by the erection of the new building, and his desire to begin "a free church which shall grow hereafter into the Cathedral of the Diocese and be a centre of its general institutions of education and mercy." He alludes to the courtesy with which he had been welcomed for any special service in all the city churches, the offer of the vestry of Grace Church "to surrender their building for the Bishop's Church," and the action of St. Peter's vestry "which has allowed me the privilege, so often exercised, of using their beautiful building for my Episcopal

acts." He considers that all the best interests of the Church will be subserved by such a step.[1]

In 1872, the Rev. Thaddeus A. Snively was elected as assistant minister. He was earnest, energetic and tactful. A mission had been for sometime maintained by St. Peter's Church on Arbor Hill, in the western part of the city, which was faithfully served by Mr. Snively.

In April, 1873, the Bishop urged strongly upon the vestry of Grace Church, whose church building was on the corner of Lark Street and Washington Avenue, to change its location and unite with St. Peter's Mission.

On May 16, 1873, a committee of the vestry of St. Peter's, the rector, Mr. A. C. Judson, Mr. Cornelius Schuyler, and Mr. George S. Weaver, were appointed "to confer with a committee of the vestry of Grace Church with reference to a union of the latter with St. Peter's Mission on Clinton Avenue."

As the result of a conference held in June, Grace Church was removed to the corner of Clinton Avenue and Robin Street. By a special stipulation of the Standing Committee in consenting to its removal, the Rev. William A. Snively was elected rector of Grace Church. The parish came specially under the care of the Rev. Thaddeus A. Snively, the rector occasionally officiating.

When on All Saints' Day, 1872, the temporary chapel of All Saints was opened, several families of wealth and prominence in St. Peter's enrolled themselves upon the register. The senior warden, Dr. Hun, the former senior warden, Mr. Orlando Meads, General Marvin,

[1] Journal, 1872, p. 161.

some time secretary of the vestry, Mr. Erastus Corning and others were among those who gave strength and character to the cathedral congregation. New families were constantly being added to St. Peter's as the result of the earnest work of the rector and his assistant. The services were reverent and hearty, the music devotional, the offerings for all objects were large and generous.

By the consecration of the Rev. Dr. Benjamin H. Paddock as Bishop of Massachusetts on September 17, 1873, the important and influential parish of Grace Church, Brooklyn Heights, Brooklyn, N. Y., was left vacant. In the search for a new rector the qualifications of the rector of St. Peter's were carefully considered by the vestry of that parish. His manner of reading the service, the force and vigor of his preaching, his evident ability impressed strongly the vestrymen and others in Grace Church. In the spring of 1874 Mr. Snively was called to the rectorship of Grace Church, Brooklyn Heights. After maturely considering the call he determined to accept, and on March 12, 1874, presented to the vestry his resignation. In it he speaks of the difficulty he had in deciding what was his duty, the prospect of larger usefulness there was before him in Brooklyn, the cordiality and consideration he had ever experienced from the members of the vestry and the people of the parish. The vestry recognized that Mr. Snively had acted conscientiously and accepted with expressions of sincere regard his resignation to take effect on May 3rd, the fourth Sunday after Easter. Mr. Snively at the morning service on that Sunday before the delivery of his sermon spoke a few sentences of farewell to those whom he had ministered in

holy things. While he deprecated the idea of a conventional farewell sermon, he said, "I cannot help saying that I reach this last Sunday of my ministry among you, with a regret which if words could express it, the public service of the Church is not the place to utter them."

He declared that he came to the parish four years ago "in obedience to what I believed to be the call of God's providence, and now I sunder the ties which have bound us as pastor and people at the bidding of the same high authority. I had no desire to leave you, no ambition for any larger field or any broader work; and the call to that broader work was one which I shrank from and ever refused until it was pressed upon me by considerations of duty which almost compelled me to comply with it." He closed with these words: "In going from your midst there is one thing for which I am and always will be thankful; and it is this that I can look each one of you in the eye and say 'I am your friend and I am sorry to leave you.'"

The contemporary account says that this address was received with profound attention and that "many were moved to tears."

CHAPTER XIV

THE PRESENT RECTORSHIP

The Rev. Thaddeus A. Snively appointed as minister in charge, April, 1874. — Call and declination of the Rev. F. Windsor Brathwaite, May, 1874.—The call and acceptance of the Rev. Walton W. Battershall, July, 1874.—The institution of Mr. Battershall, September 29, 1874.—The building of the Parish House, 1875.—The erection of the Tweddle Memorial Tower and gift of the Tweddle Memorial Chimes, 1876.—The remodeling of the Chancel, building of Choir Room, Memorial Altar and Reredos, Chancel Windows, Chancel Organ, and decoration of the Church, 1885.—The new Orphans' Home of Saint Peter's Church, 1885.—The purchase of the rectory lot and the building of the Memorial Rectory, 1895.—The twenty-fifth Anniversary of Dr. Battershall's rectorship, 1899.

ON the departure of Mr. Snively for Brooklyn the parish came under the care of the Rev. Thaddeus A. Snively as minister-in-charge. His work as assistant to his brother had gained for him the esteem and respect of the people of St. Peter's. He was formally appointed at a meeting of the vestry held on April 13, 1874. Mr. Snively accepted the office in a brief note on April 22, in which he said: "I thank the Vestry for this mark of their confidence, and promise that no effort of mine will be spared in discharging the responsibilities of my trust."

A committee upon securing a new rector had evidently been appointed at a vestry meeting of which there is no record. Reports from that committee were made at the meetings on April 13 and 27 by the Hon. Henry R. Pierson.

On May 1, 1874, the name of the Rev. Francis Windsor Brathwaite, rector of St. Andrew's Church,

Stamford, Connecticut, was favorably reported. Mr. Brathwaite, a native of the West Indies, had received his theological training under Bishop Williams and for nearly ten years had been a faithful worker in the diocese of Connecticut. After full discussion by the vestry, it was, on motion of Mr. Grenville Tremain,

"Resolved, that the Rev. F. Windsor Brathwaite of Stamford, Conn., be called to fill the vacancy existing in the rectorship of this Church at a salary of four thousand dollars and the use of the Rectory and an assistant." This was cordially seconded by Mr. Tweddle, the senior warden, and "unanimously adopted."

Mr. Brathwaite after visiting Albany and consulting with his Bishop and other friends, felt that his work in Stamford needed him and declined the invitation. His declination was reported by the senior warden, Mr. John Tweddle, on May 23, 1874. It was received with regret as the rector elect had made a very favorable impression upon the members of the vestry and parish. In a series of resolutions the vestry express their high regard for Mr. Brathwaite, and renew the call to the rectorship, assuring him "after a careful investigation" that this action expresses "the sentiment of the parish amounting to unanimity." Mr. Brathwaite while carefully considering this further manifestation of regard felt constrained again to decline. He still remains the honored rector of St. Andrew's, Stamford.

The parish now sought a rector in another direction. On Wednesday, June 10, the Hon. Henry R. Pierson, Mr. John S. Perry and Mr. George S. Weaver were appointed a committee to "visit the City of Rochester for the purpose of hearing and conferring with the Rev. Walton W. Battershall, and with

authority in their discretion to tender him a call to the Rectorship of St. Peter's parish."

A vestry meeting was summoned for Monday, July 6, 1874, when Mr. Pierson detailed the circumstances and results of the visit to Rochester. He then moved that a call be extended to the Rev. Walton W. Battershall, "to become our Rector with a salary of four thousand dollars ($4,000) per year, and the Rectory, also an assistant," which was unanimously adopted. An official call was then made out and signed by Mr. John S. Perry, the parish clerk, and a financial statement of the condition of the parish drawn up. These documents were entrusted to Mr. George S. Weaver to be presented in person to Mr. Battershall. At the same meeting it was resolved that "the resignation of the Rev. William A. Snively, communicated to the vestry by letter dated 12th of March last to take effect on the 1st of May, be accepted as of the latter date."

On July 10, 1874, Mr. Battershall wrote briefly to Mr. Perry acknowledging the receipt of the call, saying, "I cannot but express my sense of the honor conferred upon me in the call to that historic parish, and my appreciation of the assurances of sympathy and cooperation with which the call is tendered." He alluded to "the various interests that are involved," and promised to give his final decision "at as early a date as possible."

The position and influence of St. Peter's were well known to him as he was a native of the neighboring city of Troy.

Bishop Doane at once wrote to him urging his acceptance; Dr. Tucker and others of the clergy and laity assured him of the cordial welcome he would receive

and the good work that could be done in the ancient parish. In acknowledging Bishop Doane's letter he says: "Your statement of the favorable conditions which exist in St. Peter's for an energetic and Churchly work and your assurances of sympathy and advice in the prosecution of that work give me confidence and hope that the change which I would make would not be a mistake, and would perhaps enable me to do more effective service to the Church."

Mr. Battershall consulted his own diocesan, the Rt. Rev. Dr. Coxe and other judicious friends, before definitely determining upon leaving Rochester. The people of the city, and his own parishioners at Christ Church, among whom he had labored with vigor and success for five years, were very reluctant to have him leave them.

Finally, in August, he announced his acceptance of the call to St. Peter's parish and that he would enter upon his duties on the last Sunday in September. There is no formal entry upon the vestry minutes of this acceptance. On August 26, a vestry meeting was held whose object, as announced by the senior warden, Mr. John Tweddle, was "naming a day when the Rev. Mr. Battershall shall be instituted our Rector over St. Peter's Church." After consideration, the twenty-ninth day of September was unanimously selected "as the most fitting time for the institution." Mr. Battershall officiated upon Sunday, September 27, in the presence of a large and interested congregation.

He received from all the members of the parish a cordial welcome. On Tuesday, the 29th, the feast of St. Michael and All Angels, there gathered a large number of the clergy and laity of the diocese in addi-

tion to the parishioners of St. Peter's. It was a beautiful and well ordered service. The bishop acted as institutor and preached the sermon. In his address to the Convention of 1875 there is this reference to the service:

"September 29. Feast of St. Michael and All Angels. I instituted the Rev. Walton W. Battershall into the Rectorship of S. Peter's Church, Albany, and preached. There were present the Rev. Messrs. Reese, W. A. Snively, Harrison, Caird, Walker, Fisher, Schwartz, Smith, Selkirk, Saunders, Townsend, Knauff, Parker, Gwynne, Oberly, Berry, T. A. Snively, and Blanchard. How much the service recalled to me; of my own Institution and of my two years Rectorship; of my election and Consecration here; of all the sacred associations, both painful and happy of my last pastoral care; of the pleasant relations, only sundered and never severed with the last Rector, and of very thankful hope from the energetic ability of the new Rector, no heart knows but mine, and no heart wished Mr. Battershall a heartier or more hopeful God speed.[1]"

Mr. Battershall soon after his institution began to take active measures for carrying out the plans for the new Sunday School chapel. At the very first vestry meeting at which he presided, October 3, 1874, it was resolved that the treasurer of the Sunday School building fund report the amount of subscriptions and the general condition of the enterprise. The report of the treasurer does not appear upon the parish records. The original subscription and the offering upon St. Mark's Day, 1869, had been practically exhausted by the payment

[1] Convention Journal, 1875, p. 103.

for the property on Maiden Lane, purchased in the autumn of 1868. This proving undesirable it was sold in 1871 and lots upon Chapel and Lodge streets purchased for sixty-five hundred dollars. The rector and chapel committee exerted themselves to obtain subscriptions for the building, and it is understood that nearly five thousand dollars of the estimated cost of the building were on hand when Mr. Snively resigned. A thorough discussion of the plans already adopted which were of a severe and ecclesiastical style, not well adapted to the semi-secular uses of the parish house, resulted in a request to the rector to procure from Mr. Upjohn a plan for a convenient and appropriate structure which would show its character in its architecture. The new plan commended itself to the committee, the vestry and the congregation. Under the impetus given by it a thorough canvass of the parish was made and a large addition to the subscription obtained. In January, 1875, so encouraging was the outlook for obtaining the required twenty-five thousand dollars that on the twenty-second of that month the rector had referred to him the plans, with directions to confer with Mr. Upjohn and other architects as he may think proper. Several consultations were held, the specifications were drawn up, the plans finally approved, and in April the advertisements for bids and estimates were made. On April 28, 1875, Mr. Battershall reported the bids received and the contracts were awarded by the vestry.

The contract for the carpenter work was awarded to John M. Parker for the sum of $9,744.00; that for the cut stone work to S. Thornton for $1,970.00; and that for the mason work was offered to John G. Todd at $7,754.00. It was understood that in accepting these

bids the whole work was to be completed by the first day of October. The action of the rector in ordering from England, tiles for the exterior decoration of the building was formally approved.

While the final plans for the parish building were being discussed, the honored senior warden, Mr. John Tweddle, who had long been a member of the parish and a generous contributor, entered into rest on Tuesday, March 9, 1875. At a meeting of the vestry held at the rectory on the following day it was resolved that the vestry attend the funeral in a body, wearing an appropriate badge of mourning. The rector, Mr. Harmon Pumpelly, Mr. John S. Perry and Mr. Grenville Tremain were chosen as a committee to prepare a suitable memorial minute. It is entered in full upon the minutes.[1]

By his will Mr. Tweddle bequeathed to the parish five thousand dollars "toward the necessary fund for the completion of the tower of said church building" and "to the vestry, in trust," one thousand dollars "to be applied and used for missionary purposes in the Diocese of Albany."

Work upon the foundations of the parish house progressed rapidly. On May 27 the vestry determined to leave with the rector all the arrangements for the laying of the cornerstone and formally requested him to make the address. At half past four o'clock on the afternoon of Wednesday, June 9, a large congregation assembled in Saint Peter's. The bishop, the rector, and several other clergymen were in the chancel. After a brief service, an address was delivered by Mr. Battershall. The clergy and congregation then proceeded to the

[1] For this Memorial and Bishop Doane's tribute, see appendix.

east side of Lodge street, the site of the parish house. With the service set forth for use in the diocese, the bishop laid, in the name of the ever blessed Trinity, the cornerstone of "a building to be erected here for the training of children in Christian knowledge and other pious and charitable uses to be known by the name of Saint Peter's parish house." The service was well ordered and impressive. The contractors were faithful and the building went on uninterruptedly during the summer.

Early in the spring of the year Mr. J. W. Tillinghast, as the representative of the Tweddle family, and the rector, consulted with Mr. Upjohn concerning a plan for a tower which might fittingly complete the church, and its probable cost. The design for a tower which accompanied the original plans of the church did not commend itself to the rector or any of those interested in the erection of the tower. After many consultations and some correspondence, Mr. Upjohn presented drawings of a structure, appropriate and of great beauty and dignity, which were approved. The generous purpose of the family of Mr. Tweddle was announced by Mr. Tillinghast at a meeting of the vestry on May 27, 1875, when he "reported as to the building of the Church tower, that the cost will in the judgment of the architect be $28,000 to complete it, that in his opinion $22,000 will finish it to the summit of the belfry, that the proposition of Mr. Tweddle's family now is, to go on with the erection of the tower, as far as the amount already subscribed by them, to wit the $18,000, will carry the work, that they will agree to finish it within two years." The response of the vestry was given in a resolution offered by Mr. Grenville Tremain

and unanimously adopted. The proposition was "heartily approved and was an additional proof of their enduring interest in the Church." Their determination "to complete the tower, cost what it would, deserves that which it certainly will receive, the sincerest and best acknowledgments of all connected with the Church." This expression of the "deep sense of appreciation and gratification at this memorable and graceful action by the family of the late senior warden," was entered upon the minutes and a copy sent to the family of Mr. Tweddle. It was determined that a committee of three should be appointed by the rector "to supervise the erection of the tower of the Church." Mr. Tillinghast was appointed at this meeting.

On July 6, Mr. Tillinghast reported that "the contract had been signed to build the Tower to the parapet for $27,000 and that the work was to be entered upon at once." He also announced that Mr. Jesse C. Potts had been appointed the third member of the tower committee. Mr. Battershall, made in suitable terms a report of the further generosity of Mr. Tweddle's family by the gift from Mrs. John Tweddle of five thousand dollars for the tower fund and one thousand dollars for missionary purposes. The rector stated "that Mrs. Tweddle in making these gifts at the request of her husband desired to express her affection and regard for St. Peter's Church and also desired that each of these sums be considered a joint gift in connection with its related bequest in the will of Mr. Tweddle, to be used according to the terms of that bequest."[1]

In a resolution offered by the Hon. Henry R. Pierson and unanimously adopted, the vestry acknowledged

[1] MS. vestry minutes. III, p. 246.

"the generous and voluntary donation of Mrs. John Tweddle supplementing the munificent gift of her late husband."

On Mr. Pierson's motion the rector was authorized to pay over to the tower committee the two sums of five thousand dollars each, "to be expended by said Committee as found necessary in the progress of the work."

At a meeting held on July 13, a letter addressed to the Rector from the Rev. Dr. J. H. Hobart Brown on behalf of a special committe of the Board of Missions of the Diocese, the Rev. John Townsend, the Rev. J. H. H. Brown, the Hon. Henry R. Pierson was presented, representing the anxiety felt by the Board concerning the procuring of "funds sufficient to carry on the missionary work for the current year." The treasurer had reported a deficit of "about fifteen hundred dollars" for the six months just passed. The knowledge of the Board that Mr. Tweddle had left to the parish a legacy for missionary work in the diocese of Albany, induced the appointment of the committee and the laying before the corporation of St. Peter's Church "the exigency of the missionary treasury." The committee was well aware "of the noble and considerate liberality of St. Peter's Parish" and was confident that "action for its relief will be as prompt as your ability may warrant and conformed to your best judgment of the intent of the lamented testator."

There was an animated consideration of the letter by those present at the meeting but no conclusion was reached. General Cooper moved that the two thousand dollars "be used as the foundation of a fund for diocesan missions to be known as the Tweddle Fund, and that

the income from the same be paid to the missionary Committee semi-annually." After being seconded by Mr. Cornelius Schuyler it was laid upon the table.

At the first meeting of the vestry after the summer vacation General Cooper renewed his motion by the presentation of a preamble and resolutions in which allusion was made to the well known habit of Mr. Tweddle to contribute for missions each year "a sum of money equal in amount to the interest obtainable upon a loan of this bequest." The finance committee was directed "to make a safe investment of the bequest" which was to be known as the Tweddle Missionary Fund. The annual revenue was to be collected by the parish treasurer and by him paid over to the rector for diocesan missions. A similar disposition was to be made of the gift of Mrs. Tweddle. A vigorous discussion arose but finally General Cooper's motion prevailed. Dr. Philip Ten Eyck was made a member of the committee to supervise the building of the Memorial tower.

At the same meeting it was resolved to place in the tower room of the church a tablet in memory of Mr. Tweddle, for which the rector was asked to prepare the inscription.[1]

On December 28, 1875, on motion of Mr. Orlando Meads, an order was made at a special term of the Supreme Court of the State of New York by Judge A. M. Osborn, changing the name of "The Juvenile Retreat of the City of Albany" to "The Orphans' Home of St. Peter's Church in the city of Albany."

The liberality of the family of the late senior warden was further shown by the offer of Mr. George Tweddle to place in the tower a chime of eleven bells, as a

[1] See following chapter.

memorial of his father and mother. The bells were to range in weight from three thousand and fifty pounds to two hundred and forty. The order was given to the well-known firm of bell founders, Meneely & Kimberly of West Troy. The tower was finished to the parapet by the middle of December and the bells were placed in position shortly before Christmas. On Christmas eve a large number of the parishioners gathered in the church to await the first notes of the chimes which were to proclaim at midnight the birth of the Christ. Hundreds had also filled State and Lodge streets to hear the chimes. Precisely at midnight the ancient bell of the church struck the hour and then the jubilant chimes played "Praise God from Whom all blessings flow," in which hymn the whole assemblage joined. This was followed by several appropriate carols, including "Venite Adoremus" and "God rest you, merry gentlemen." All who heard the bells were enthusiastic in their approval. A contemporary account says: "The chimes of St. Thomas Church in New York City have long been regarded as the finest in tone and tune in this country. But a gentleman who was present at St. Peter's on Friday night, whose judgment in matters musical carries great weight, declared as he listened to the music that was in the air that the chimes of St. Peter's were as mellow as even those of the far famed St. Thomas. This is high praise, but who that has heard the two sets of chimes will say otherwise?" Mr. Walter V. Marsh, the chimer, a son of Professor John B. Marsh, at that time the organist of the parish, performed his part with much skill and proved, as was said at the time, that "he was master of all the keys that unlock their rare eloquence."

Bishop Doane in his convention address in January, 1876, says of this gift:

"December 25. A bright Christmas day, in spite of the storm, was ushered in gratefully and joyfully by the old bell rehung, in reverent recollection, in the beautiful new tower of St. Peter's Church. Its tones were the prelude to the chiming of the delicious bells, that hang there with it, in memory of Mr. John Tweddle, and to the glory of God. It is a common gift to all the Christian people, and especially to all the Churchmen of the city; and as they summon us all, on the Lord's day and on all Holy days to our worship, common and the same, thank God, in our different buildings, I trust we may recognize more and more the oneness of our heritage as Churchmen; not shut in by any mere parochial limitations, or personal variations; for the solid stone walls, that hold the bells, open, to let out their musical notes, free and common as the air, which is glad to float them far and wide.

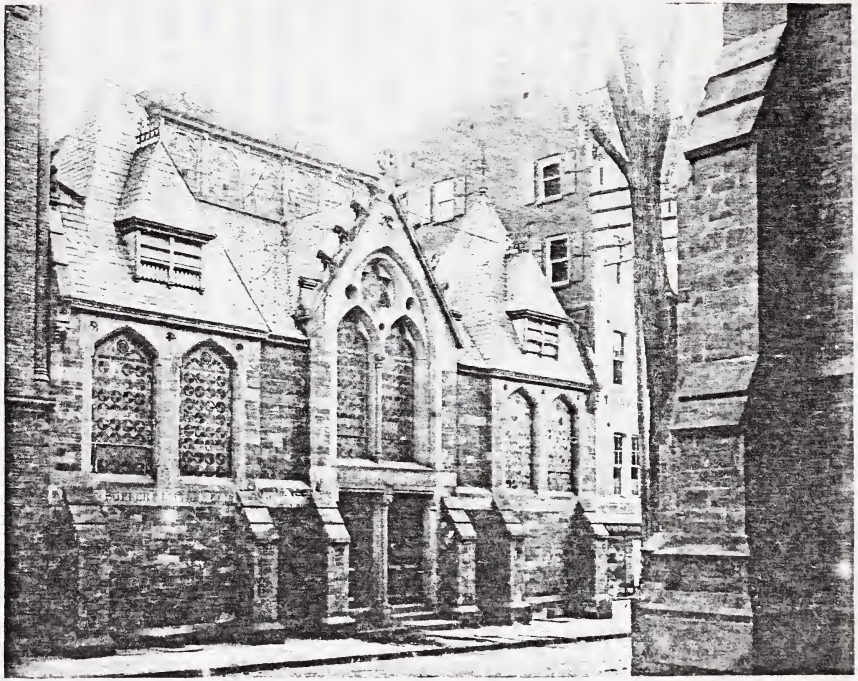
"The old bell is not a Queen Anne Bell, by the by. Its date is thirty-seven years after her death, 1751, and bears the names only of the Rector and Wardens of the Church at that date. And on Christmas eve, the chimes did not 'ring out the old and ring in the new,' but rang the old into the new; as the first Christian day of the first Christian century sends its sweet songs and sweeter gifts into this far away time and place."[1]

The feast of rejoicing for St. Peter's parish was continued during the Christmas octave. On the feast of the Holy Innocents, December 28, the completed Parish House was dedicated by the bishop of the diocese.

[1] Albany Convention Journal, 1876, pp. 80, 81.

The bishop, a large number of the clergy, parishioners and other churchmen and the children assembled in St. Peter's at a quarter after four in the afternoon. A solemn Thanksgiving Te Deum was sung and the whole congregation then went to the Parish House where the special service was said. The request to dedicate was read by the rector. Bishop Doane reports the service to the Convention in these words:

"In the afternoon, after a Te Deum, in St. Peter's Church, in the presence of the children and a very large gathering of clergy and people, I dedicated the new building, known as St. Peter's Parish House. It is an admirable building for admirable purposes, being intended for the Sunday School, the work rooms, the social gatherings, the parochial counsels and parochial energies, so important and essential to every large Parish. It fills a need, long felt. In 1869, when on St. Mark's Day, the one hundred and fiftieth anniversary occurred of the incorporation of the Parish, the Vestry had issued a circular appointing a commemorative service, and proposing to erect the 'Centennial Memorial Chapel,' as a recognition of the century of blessings, which God had given them. The Bishop of New York preached the sermon on that day. I had been only three months consecrated, and was in charge of the Parish, though not its Rector. I reported the service to you in my first Address then; and the wardens, in their report to the Convention, acknowledged the large offering of $5,612.00 for the Chapel building. Begun, at least, then, in this way it lay dormant for a while, as seeds will. The money then given more than paid for the ground, I believe. And I was glad to commend and congratulate the Rector, for the





successful accomplishment of our seven years' ago beginning."[1]

The Parish House was highly appreciated by the various organizations in St. Peter's and soon became the centre of much useful work. The Sunday School with its more ample and convenient accommodations was largely increased.

The death in February, 1876, of Mr. Cornelius Schuyler, "one of the oldest and most esteemed citizens of Albany," is noted in the vestry minutes. His associates upon the vestry bear testimony to "the purity of his character, his childlike faith, his love of the Church, loyalty to her interests, and his energetic labors for the cause of Christ." Mr. Schuyler was a relative of General Philip Schuyler, who in the early years of the century was a member of St. Peter's.

On April 6, the rector, wardens and vestry sent a brief note of thanks to Mr. George Tweddle for his gift of the chimes. They speak of his "munificent gift," and express their "high estimate of the superior workmanship displayed in the bells, their depth and richness and accuracy of tone," and their satisfaction that "their sweet utterances" are associated with their late friend, Mr. John Tweddle. Mr. Tweddle had previously acknowledged a note of the rector concerning the chimes, under the date of March 10, 1876, in which he said he "did not think it necessary to make a formal presentation of the chimes to the parish, as it was well known to yourself and vestry that such was the intent."

On June 23 the rector as chairman of the committee upon a tablet commemorating Mr. John Tweddle and

[1] Albany Convention Journal, 1876, p. 82. "One hundred and fiftieth," should read "one hundredth." It is in the text of the bishop's address, by a printer's error.

the erection of the tower, reported that two designs had been received. The committee unanimously recommended the design of Mr. W. M. Woolett, of Albany, which was approved by the vestry. The feast of St. Michael and All Angels was designated as the most appropriate time for the dedication of the tower and the rector was requested to arrange for the services on that day in accordance with his own judgment.

The tower grew day by day through the summer and early autumn until on the day chosen for its dedication it stood a finished thing of beauty. Special invitations to the service had been sent to former rectors and assistants, Bishop Potter, Dr. Pitkin, Mr. Wilson, Dr. Snively, Mr. Fisher, and others.

On the morning of Friday, September 29, 1876, the church was well filled before half past ten, the hour appointed for the service. The procession of bishops and clergy moved at that hour from the vestry, marched across the church and down the south aisle to the tower room during the singing by the choir of the sixty-first psalm. In addition to the bishop of Western New York and bishop of the diocese, the rector and the Rev. Dr. Snively, there were nineteen of the clergy in surplices. At the door of the tower room the procession was met by the wardens and vestrymen of St. Peter's parish. The request to dedicate was then read and Bishop Doane proceeded with the special service of dedication set forth by him for the occasion. When it was completed the choir commenced the hymn "Onward, Christian Soldiers," the vestry, clergy and bishops reformed and passed from the tower room to the middle alley of the church, and proceeded to their appointed places in the chancel and nave. The Litany

was said, the Te Deum was sung as an introit, and Bishop Doane began the Communion Office. The sermon was preached by the Rt. Rev. Dr. Coxe, bishop of Western New York, from the text "The Name of the Lord is a strong Tower," Proverbs xviii, 10. After alluding to the appropriateness of the day for the service, he expanded the thought of the security and safety those have who flee unto the Lord for refuge. He dwelt upon the revelation of the name Jehovah to the Israelites and contrasted their faith and devotion with the shallow and pretentious attempts of those who in modern days think they can live without God in the world and the theories of those who claimed that the Great First Cause is "unknown and unknowable." "In an age so feeble and depraved," says the bishop, "thank God you have built your tower; there it stands like a defiance. It will long outlive the Sciolism to which it speaks as it were in the words of the prophet, 'whom hast thou reproached and blasphemed and against whom hast thou exalted thy voice and lifted up thine eyes on high. The Virgin, the daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.' * * * * *

"So then, brethren of St. Peter's Church, in conformity with your parochial name you uplift this day your strong testimony for Christ. Yon tower of rock proclaims, 'Thou art the Christ, the Son of the Living God.' And it will speak to your children's children when the foolish dreamers of this age shall have been forgotten. The next caprice of 'Science' will demolish theirs. Eighty dead systems of Geology were classified and laid by to moulder on dusty shelves in the first quarter of our century. The next wave of theory will

wipe out the follies that amuse us now. But from age to age your work shall testify, 'The Name of Jehovah is a strong Tower.' ❊ ❊ ❊ ❊ ❊ ❊

"Churchmen of Albany, I beg you ever to repeat his song in spirit,[1] when you look at this holy and beautiful house, the third which has risen on this spot of memories, where your fathers worshipped. Long may my beloved brother, your gifted rector, stand here as upon his watch tower; and long may the people to which he ministers so faithfully, find in him a 'tower of the flock;' and in the God whom he serves a rock and a fortress. Long may every Christian who prayeth in this place, in the sweet experience of the Lord's sufficiency, have occasion to adopt the Psalmist's language: 'Jehovah is my rock, in Him will I trust; He is my shield and the horn of my salvation; my high tower and my refuge; my Saviour.'"

After the offertory, which was to defray the expenses of the tablet and the service, the bishop of the diocese proceeded to the celebration of the Holy Communion in which he was assisted by the rector and the Rev. Dr. Reese. The sermon of Bishop Coxe, which was warmly commended by all who heard it, was published, with an account of the dedication, in pamphlet form.[2]

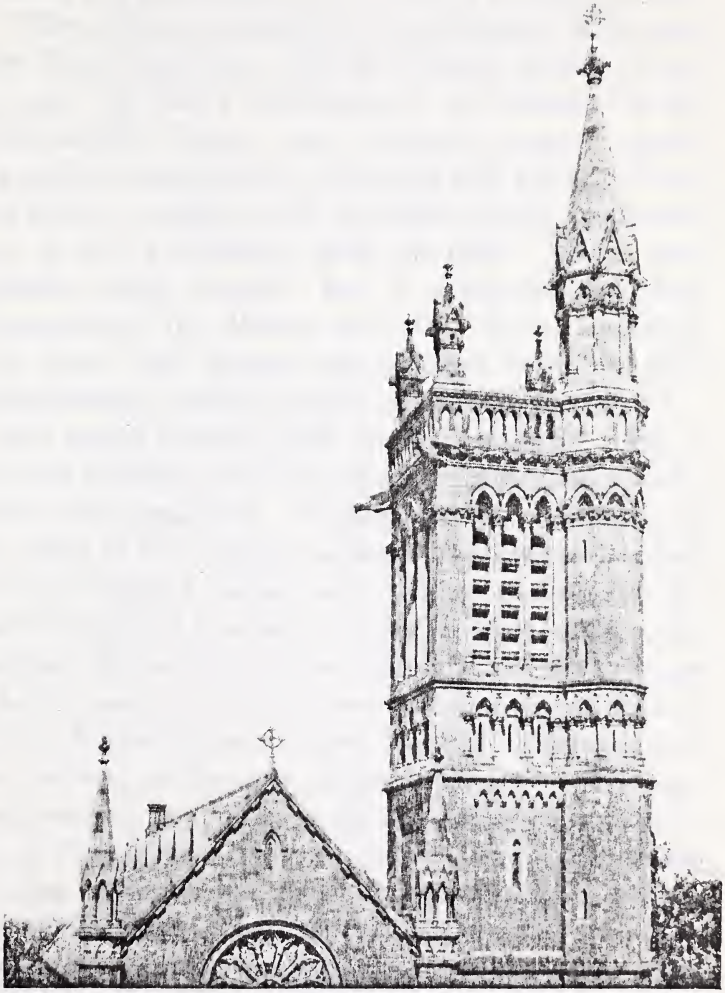
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[1] That of the Rev. Wm. Croswell upon the *Mother Church.*

[2] *A Tower of Memories.* A Sermon preached in St. Peter's Church, Albany, on the Feast of St. Michael and All Angels, A. D. 1876, when a Memorial Tower was devoted to the honor and glory of God, in Sacred memory of His servant, John Tweddle. By the Right Rev. A. Cleveland Coxe, Bishop of Western New York.

Also the service of Dedication set forth for the occasion by the Rt. Rev. Wm. Croswell Doane, Bishop of the Diocese.

8vo. p. 18, Albany: Weed, Parsons and Co., 1876.



Bishop Doane thus mentions this memorable service: "September 29. St. Michael and All Angels. I used the service of benediction, in the tower-room of the new and noble tower of St. Peter's Church, Albany.

"The sermon was preached by the Bishop of Western New York, intwining, with the blessed lessons of the day, and of God's manifestation of Himself as the Rock and the Tower, most energetic protests against the godless materialism of the age; and giving, to our new tower, a tongue to tell of tender human memories, and of the everlasting truth of God. There were nineteen clergy present, and I celebrated the Holy Communion, the Rector and Dr. Reese, assisting. The Rev. Dr. Snively was welcome back, the only representative, beside myself, of former Rectors."[1]

At a vestry meeting held on November 25, 1876, a full and carefully prepared report of the finance committee was considered. It proposed the reduction of the salary of the assistant minister from twelve hundred to nine hundred dollars, and that of the basso in the choir from three hundred to two hundred dollars, the abolition of the office of pew rent collector and the issue of bonds, not to exceed in amount five thousand dollars, of the denomination of five hundred dollars each to bear interest at the rate of seven per cent. The proceeds were to be applied to the liquidation of the liabilities of the parish. After discussion, the salary of the assistant minister was fixed at one thousand dollars, that of the basso at two hundred dollars and the other suggestions of the committee were laid on the table until the next meeting. On December 18, the chairman of the finance Committee, Mr. John S. Perry,

[1] Albany Convention Journal, 1877, p. 68.

presented his "individual report in respect to the condition of the parish." The estimated expenses from January to June not including a note at the bank, were $7,637.25 and the estimated income was $5,977.25 leaving a deficiency of $1,660. The amount necessary to put the finances in a satisfactory condition was

For notes at the City Bank.....	$3,000 00
Deficiencies on Parish House....	2,374 00
General Expenses as above stated.	1,660 00
	$7,034 00[1]

After a due consideration of the subject the finance committee was authorized to issue fourteen bonds of the denomination of five hundred dollars each, with interest at seven per cent., payable semi-annually. One bond was to be redeemed each year, the parish reserving the right to redeem the bonds at any time on giving thirty days notice. The finances of the parish by this method it was thought would be placed upon a more substantial basis. Although formally adopted there was reluctance to fund the whole debt, for on February 2, 1877, the resolution was rescinded, eight bonds of five hundred dollars each were authorized and the rector requested to make a special appeal to the congregation to contribute in the offertory on Easter day an amount sufficient to meet the note for one thousand dollars held by the Albany City Bank.

On the evening of St. Andrew's Day, November 30, a successful choir festival was held in the church and largely attended. "It was gratifying," says Bishop

[1] MS. Vestry Minute Book, III, p. 272.

Doane, "to find how religious music, in a consecrated building, controlled from any approach to disorder, the dense gathering of people there." The offertory, by direction of the vestry, was to be divided between the Home of the Friendless and the Babies' Nursery. The rector, at a vestry meeting on January 7, 1878, stated that he had so far departed from the resolution as to divide the two hundred and ten dollars received at the festival equally between the Babies' Nursery, the Child's Hospital and the Industrial Schools of the Children's Aid Society, which was ratified and approved.

In March, 1878, Mr. Grenville Tremain, a lawyer of the greatest brilliancy, and a young man of the highest promise, suddenly died. At a meeting of the vestry held on March 15, a memorial prepared by Mr. Pierson was adopted, and the vestry resolved to attend the funeral in a body wearing mourning scarfs. Mr. Tremain was the youngest member of the vestry and had the affectionate regard of his colleagues. He is called in the memorial "the flower of the vestry, the fragrance of whose good deeds will hang around us while we live and whose memory is in all our hearts ever to remain."

At a vestry meeting shortly after Easter, it was announced by the finance committee that the expenses of the parish had been decreased by the amount of five hundred dollars, that a reduction of four hundred and twenty-three dollars of the deficit had been made and that there would be an estimated surplus of income over expenses during the year of eight hundred and twenty dollars. Mr. Pierson, Mr. Weaver and Mr. Perry were appointed a special committee "to consider and report to the vestry upon the question of music for the

Church." On May 24, the committee presented a report which was adopted and referred to the rector "with power to make such arrangements as he shall deem wise."

On July 12, Dr. Battershall, for he had at the recent commencement of Union College been honored with the degree of Doctor in Divinity, presented a verbal report of his action regarding the music which was approved. The Rev. Frank Smith who had taken up the able and effective assistantship of the Rev. Cameron Mann in December, 1875, felt compelled by ill health to resign his position. The vestry in a series of resolutions commending his work, spoke of him in the highest terms and presented him with two hundred dollars in addition to his salary and order the continuation of "the subscription list now in progress for his benefit."

On August 15, the vestry met in special session to take action upon the death of Gen'l John Tayler Cooper, junior warden of the parish. He combined in his person the new and the old of St. Peter's. He was a grandson of Lieut. Gov. Tayler and his ancestors had been trusted officials of the parish. As vestryman and warden he had faithfully guarded its interests.

A memorial of General Cooper was to be prepared by the rector, and the vestry resolved to attend his funeral in a body. The memorial dwells upon General Cooper's long connection with the parish, his large public and private charities, his courtliness, "caught from the school of an elder day" his "childlike heart and simple trust in the elemental facts of Christianity," and the affectionate regard with which "his brethren in the vestry of St. Peter's recall his participation in

their councils and treasure the memory of his upright life."

During the prevalence of the scourge of yellow fever in the south, the parish of St. Peter's was not behind others in ministering to the necessities of their brethren. Dr. Battershall on September 18, 1878, preached a sermon on *The Moralities of Nature*, in which he pleaded strongly for generous aid and mentioned the heroism of clergy, nurses and physicians. Six hundred and eight dollars and eighty-five cents were laid upon the altar at the offertory.

Upon November 29, 1878, another musical festival was held which was enthusiastically reported in the daily press. The choruses, it is said, were well balanced and strong in all their parts. The "*Kyrie*" and "*Dona nobis*" from Mozart's Twelfth Mass were especially enjoyable. Mr. Marsh, the organist and director, was highly praised for his skill and efficiency. The brief address of the rector in announcing the offertory put plainly the reason and meaning of such a festival:

"This choral festival will altogether miss its purpose if it furnish merely the entertainment of the hour; if it assume any other character than that of a religious service; if it fail to incite to reverential thought and those emotions into which worship strikes its roots, and from which it derives those attributes which make it the flower and consecration of all human action."

On April 7, 1879, the rector on behalf of the committee having in charge the finances of the Parish House presented a full report of receipts and disbursements. The amount received from subscriptions was $21,224.40, and from a note discounted $4,000.00.

There were unpaid subscriptions aggregating $1,575.00, of which it was thought five hundred dollars was collectible. The disbursements had been $25,056.27. It was determined "that the rector be requested to prepare a circular in behalf of the collections to be made on Easter Day for the payment of the debt now existing against the Parish House." Two thousand dollars were offered on Easter day for that purpose.

On Tuesday, May 20, 1879, Mr. James Kidd, for many years a vestryman and prominent in the affairs of the parish, died. At a special vestry meeting held on that day, the rector announced his death, alluding in feeling terms to his "attractive and valuable qualities." Dr. Battershall was requested to prepare a suitable minute and the vestry resolved to attend the funeral in a body, "wearing the usual badge of mourning." The minute speaks of Mr. Kidd as "one of the most influential citizens of this community," as a man with "a high sense of mercantile honor and unimpeachable integrity." Of his relations to the parish, it declares that he was for many years a vestryman and had an unwearied interest in its welfare.

On September 28, 1879, Dr. Battershall preached an anniversary sermon giving an account of his five years in St. Peter's. His text was "O pray for the peace of Jerusalem they shall prosper that love Thee." Psalm cxxii, 6. After sketching briefly some salient points of parochial history from the time when Thomas Barclay was the garrison chaplain, he dwelt upon the close tie of affection that grew in the course of years between pastor and people, the many gratifying events of the busy years since 1874, and the notable increase of church property, the erection of the Parish House and

memorial tower. He alluded in these words to the many changes in the congregation:

"There is one feature in the record of the last five years of our parochial history, which, almost unrecognized by myself, has lain in the background of these thoughts. A few Sundays ago, in referring to the death of one whose name seems but yesterday to have passed our lips in pleasant greeting, I said that this House of Prayer had become a House of Memories. Never perhaps in the annals of the parish have five years removed from this congregation so many men who have been related to the parish, and at the same time were conspicuous in the history of our city, and occupied exalted positions in the respect and regard of the community. The names of John Tweddle, Cornelius Schuyler, Agur Wells, John H. Mulford, William P. Irwin, John V. L. Pruyn, Grenville Tremain, John Tayler Cooper, James Kidd, without doubt throng upon your memory as I speak; but there are others, who may not have occupied official positions in the parish, whose cultured Christian character and lives of daily duty, remembered by those who in the prayer of the Eucharistic feast with faltering lips thank God 'for their good examples,' have left a heritage of honorable memory to the parish in which their Christian life was nurtured."

He gave this account of the offerings and gifts of the people: "I put a low estimate on those statistics which enter into the registry of spiritual work. The most fruitful and enduring results of the labor of either rector or parish, elude the measurement which is expressed in figures. But such as they are I will give them to you, and there is perhaps the greater need that I should improve an occasion like this, from the fact that you

have no other opportunity to become acquainted with the statistics of our parish work. During the last five years there have been 145 baptisms and 140 have been presented to the Bishop for confirmation. I have solemnized 25 marriages and 109 burials. The last annual report to the Diocesan Convention gave 434 communicants, 38 Sunday School officers and teachers, and 282 Sunday School pupils.

"You have contributed during the last five years for parochial purposes, including the income from the pews and gifts for the building of the Parish House, and the memorial tower and chimes, $143,874.15; for diocesan purposes (including $3,567.21 for diocesan missions), $5,927.33; for general objects, including foreign and domestic missions, $4,983.17; making a total of $154,684.66."

The sermon closed with these words: "A venerable history has been granted to this parish. Illustrious names are found upon its records. Holy men have stood in this place, upon whose foundations what little I can rear will seem a meagre and an unworthy structure; but it is idle to say that the parish has discharged, in the sight of God, the full measure of its duty to this community.

I love this church. Its very stones, with their sculptured beauty, have become dear to me. Year by year I have been drawn to you more closely by the ties which are woven in brotherly intercourse, and in the performance of my sacred offices; but I can do little, except you make me strong with your prayers and your sympathies, and stand beside me in my work. Upon you, as well as upon me, depend the prosperity of this parish, and the discharge of the trusts which God has committed to me."

It was a matter of deep interest to the members of St. Peter's when their former rector, Bishop Potter, approached the twenty-fifth anniversary of his consecration and the diocese of New York determined to elaborately celebrate the event. Opportunity was given the diocese of Albany and the parish of St. Peter's to present congratulatory addresses. On October 20, 1879, on motion of the Hon. Henry R. Pierson, this resolution was unanimously passed: "That this vestry congratulate Bishop Potter on the attainment of the Twenty-Fifth anniversary of his Episcopate, and the Rector of this parish be requested to prepare a congratulatory paper to be engrossed on parchment and signed by the Rector, Wardens and Vestrymen and be presented by the Rector."

On October 21, 1879, the churchmen of Albany extended a welcome to the sixth American Church Congress. The opening service was in St. Peter's Church, when the Rt. Rev. Dr. Williams of the diocese of Connecticut was the preacher and the bishop of the diocese was the celebrant of the Holy Communion. It was a gathering of able and representative clergymen and laymen. Of its sessions, at which he presided, Bishop Doane says: "The handling of many of the subjects, especially of those outside the domain of theology was, I think, masterly, and the impression of intellectual power in the Church and often in the younger clergy was very positive. I am very glad the Congress came to Albany."[1]

At the service commemorative of Bishop Potter's consecration held in Trinity Church, New York City, on Saturday, November 22, 1879, the Bishop of Albany,

[1]Albany Convention Journal, 1880, p. 44.

several of its clergy and representative laymen, including some from St. Peter's parish, were present. At the congratulatory gathering held in the Academy of Music on Tuesday, November 25, an elaborate silver casket was presented to Bishop Potter, and the Hon. William M. Evarts, then Secretary of State of the United States, made the chief address. In the absence of the rector, who was detained in Albany by an imperative engagement, the Hon. Henry R. Pierson, vice chancellor of the University of the State of New York, presented and read this congratulatory letter from St. Peter's Church:

"*To the Rt. Rev. Horatio Potter, D. D., LL. D., D. C. L., Bishop of New York:*

Reverend Father in God: In accordance with a resolution unanimously adopted at a meeting of the Vestry of St. Peter's Church, held October 20th, A. D. 1879, we, the Rector, Wardens and Vestrymen of St. Peter's Church, in the City of Albany, hereby tender you our cordial congratulations on the occasion of the twenty-fifth anniversary of your consecration to the office of Bishop in the Church of God.

"As representatives of the parish, of which for twenty-one years you were the beloved and faithful rector, and from which you were called to the Episcopal care of the diocese of New York, we beg leave to present this tribute of our affection and respect for you, whose rectorship is an honored memory in this venerable parish, at whose altar you served, and who, in the providence of God, has been permitted to fill a quarter of a century with the records of a wise and beneficent Episcopate.

"Rejoicing that the Divine Head of the Church has so signally added 'length of days' to the other tokens

of His grace and favor, and praying that yet for many years He may grant the fruits of your Godly labor and learning to His Church in this land, we remain, affectionately and faithfully, your servants in Christ,

(Signed) Walton W. Battershall, *Rector.*
Harmon Pumpelly, } *Wardens.*
George Dexter, }
John S. Perry, }
Henry R. Pierson, }
George S. Weaver, }
[*Seal of Church*]. J. W. Tillinghast, } *Vestrymen.*
A. C. Judson, }
Henry T. Martin, }
Luther H. Tucker, }

Rectory of St. Peter's Church.
Albany, N. Y., Nov. 10th, A. D. 1879."

In his response Bishop Potter made this reference to the letter: "And what shall I say to my dear old parish, after twenty-one years of labor among loving people? Just before I went there some person said there were troublesome elements in that parish, and I might find some discomfort. I never met with anything of the sort; I met with nothing but love, boundless love and patience." (Applause.)

The music of the parish was at this time receiving special attention. Mr. John B. Marsh, the organist, and Mr. Walter V. Marsh, the chimer, had resigned in January, 1879. The music committee had temporarily engaged Mr. Philip Hale as organist, Mr. Edward Fassett as chimer and completely reorganized the choir. The action of the committee had been sanctioned by the vestry and met with the approbation of the congre-

gation. In January, 1880, the organist and members of the choir were reappointed.

The organ which had been placed in the church at its erection and had for many years been satisfactory had lost its sweetness and volume of tone. It had never been completed in all its parts and while temporary repairs had been made, it was evident that the time had come to rebuild it. In April, 1880, the matter was referred to the music committee, whose final report on June 7, was approved, and it was resolved "to raise six thousand dollars by subscription to pay for rebuilding the organ and to pay the debt remaining on the Church and Parish House." A form of subscription was adopted by the vestry and immediately circulated among those present at the meeting. Dr. Battershall was requested to have the substance of the remarks made by him on the preceding Sunday in respect to the proposed subscription, printed in circular form and sent by mail to each pew holder. Members of the vestry were designated to canvass thoroughly the parish. In the printed circular the rector detailed the present "maimed and shattered condition" of the organ, the comparatively large amount of money that had been spent upon it without adequate result and the conviction that had been forced upon the vestry and himself that it must be rebuilt. "The vestry are unanimous in the conclusion that the time has come when the interests of the Church, and the dignity of the services, demand that we should make this expenditure upon the organ. We are prepared to contribute largely and now we ask the other members of the congregation to consider their obligations in this matter." The circular was signed by the rector, wardens and vestrymen. As the result

of the canvass four thousand and one hundred dollars were subscribed. A contract with Hook and Hastings was made. They did their work thoroughly and provided an organ of unusual richness and power.

As in the course of years the church was being adorned with memorial windows of richly painted glass, harmonious in tone and coloring, the crudity of color and grotesque drawing of the chancel windows became more apparent. The desirability of new glass in the chancel had been frequently discussed but no formal action was taken until on September 17, 1881, the rector was requested "to ascertain the cost of memorial windows for the chancel of the Church." At the same meeting a letter from Mr. Orlando Meads to the rector was presented. It inclosed a cheque for four hundred dollars, a legacy to the parish from Mrs. Elizabeth Sheerer, who for thirty-five years had been the trusted housekeeper in the family of Mr. Meads, and a member of the parish. Her intention was that this amount be used for St. Peter's Orphanage. Mr. Meads considered that at the time of her death the Orphanage was "not sufficiently secured as a permanent Church work under their control to make it in my judgment advisable to make the legacy directly to the institution, and it was therefore left so that the authorities of the Parish might control the application." Since that time "the changes in the name and management of the Orphanage would seem to be such as to make it reasonably certain that it will be permanently a Church work connected with St. Peter's parish." The vestry accepted the legacy with the direction that it be paid over to Mr. Townsend Fondey, the treasurer of the Orphanage.

On November 21, 1881, the Rev. Pascal P. Harrower, who had been officiating as the rector's assistant, was formally appointed as assistant at a salary of one thousand dollars a year.

In January, 1882, Mr. Gerritt Smith of Buffalo, was appointed as organist from Easter. Mr. Hale the former organist was given by the vestry a testimonial expressive of "their very high appreciation of the skill and fidelity with which he has discharged the duties of his position in training the choir and conducting." On September 29, 1882, the rector convened the vestry to announce the loss which had fallen upon the parish in the death of Mr. Harmon Pumpelly, the senior warden. The rector, Mr. George Dexter, and the Hon. Henry R. Pierson were appointed a committee to prepare a suitable memorial minute. The vestry resolved to attend the funeral in a body. In the course of a sermon preached in St. Peter's on Sunday, October 2, Dr. Battershall said:

"Thus do I think of him who for many years has gone up and down those steps, of late 'with staff in hand for very age,' feeling his way tremulously to the altar of his Lord. He was my friend, the friend of this parish, honored with its highest laic office of dignity and trust. The history of his life is a record from which a young man may learn the conditions of honorable career and worthy success. Like most of those who stand in positions of power and influence in the communities of this land, he made himself and his fortune. * * * * *Loyalty*, that is the word by which I will describe him, he was loyal to his family, he was loyal to his friends, he was loyal to his parish, he was loyal to his pastor. You could trust him

for he never betrayed your trust. How he loved this church, what concern he had to foster the things that made for its peace and prosperity, how anxiously he sought to avoid everything that might cause uneasiness and bitterness and division, how constant he was with all his weight of years at the services of God's house."

In October, 1882, the Rev. Mr. Harrower, the assistant minister, resigned. He was warmly commended for his "ability, fidelity and devotion."

The needs of the Orphanage were carefully met by an efficient board of lady managers. It needed for its proper development its own building, and for this reason the vestry resolved on January 5, 1883, "that the next Easter offertory be appropriated to erecting a house for St. Peter's Orphanage."

On June 23, 1883, the vestry was summoned to pay due respect to Mr. George Dexter, the senior warden, who, full of years and amid the love of a large circle of friends, had "fallen on sleep." He had with unselfish devotion served the parish in many capacities. He was a son of Dr. Samuel Dexter, who had been an earnest and active member of the parish. Mr. Dexter was probably the last survivor of those baptised in the first St. Peter's by "Dominie" Ellison. The vestry attended the funeral in a body and a discriminating memorial was prepared by the rector for publication and record. In it the "grievous loss" sustained by the Church and community is mentioned; his "great beauty of character" and "kind and genial nature" are recognized. His life of eighty-three years was to a singular degree identified with the history of the parish and devoted to its interests."

In the latter part of 1883, George Graham, who for nearly thirty years had been the sexton of St. Peter's, died. He had gained the respect of the people of the parish. On June 18, 1884, Mr. William Bridgford, the present efficient sexton, was formally appointed to that office.

The subject of the decoration and renovation of the Chancel had been frequently discussed in private, and several members of the parish were desirous of placing within its sacred precincts their memorials of departed friends. The rector and vestry were unwilling that any memorial should be placed there until the adoption of a comprehensive and satisfactory plan for its general treatment.

At a meeting of the vestry on Easter Monday, April 14, 1884, the long deliberation passed into action. The offer of Mrs. John Taylor to make the middle chancel window a memorial of her husband, long a warden of the parish, led to the suggestion that the new window should not be put in place until the windows on either side of it had also been taken as memorials, "in order that all of them might be harmonious in design." The discussion of the subject resulted in the appointment of the rector, Hon. Henry R. Pierson, Mr. George S. Weaver and Mr. F. E. Griswold, as a chancel committee, whose duty it should be "to procure as early as possible decorative designs for all the chancel windows." The rector made the announcement that several members of the parish were ready to place memorials within the chancel whenever designs for the necessary structural changes should be adopted. The subjects of the windows were determined at this meeting to be "the fundamental points of the Apostles Creed."

At a meeting of the vestry in June, Dr. Battershall said that the three middle windows were desired as memorials. He also said, that, after consultation with those skilled in the art of glass painting, he had concluded that Scenes from the life of St. Peter would probably form a more practicable and distinctive series of designs for the new chancel windows than that first proposed, and that, with the consent of the vestry, this change in the design would be made. At the same meeting the Rev. Stewart Stone, who had served acceptably as assistant for a year, resigned. A minute expressive of the high regard of the vestry for Mr. Stone was adopted.

During the early fall, the question of the removal of the organ from the gallery was seriously debated by the rector and members of the vestry, and was formally presented for the consideration of the vestry on October 22, 1884. It was, after some explanation and discussion, referred to the chancel committee for future report. On January 5, 1885, the desire of Mr. Charles L. Pruyn to erect in memory of his wife, Elizabeth McClintock Pruyn, a reredos of stone, was announced by the rector. Permission was granted with thanks and the condition that the plans should be approved by the rector. Mr. Pierson having resigned his position as vestryman, the vacancy upon the chancel committee was filled by the appointment of Mr. Joseph W. Tillinghast. On March 2, 1885, Mr. Charles L. Pruyn, through the rector, expressed his desire to erect a stone altar in connection with the reredos already promised, to which a cordial permission was granted. At this meeting it was also resolved that the walls of the chancel should be decorated and those of the church colored.

The rector, the senior warden, and the chairman of the chancel committee, were appointed a committee "to prepare and send to the members of the Congregation a letter soliciting their offerings on Easter Day for the purpose contemplated."

The Easter offering was five thousand four hundred and fifty-nine dollars and five cents ($5,459.05) in money and pledges. This amount with the offerings and a pledge of the previous year made a fund of six thousand two hundred and nine dollars and six cents ($6,209.06) available for the decoration.

At a vestry meeting April 8th, 1885, the chancel committee was thus reorganized: Mr. F. E. Griswold, Mr. George S. Weaver, Mr. J. W. Tillinghast, Mr. Robert C. Pruyn. The rector, by a unanimous vote of the vestry, was appointed chairman. In May, the chancel committee was authorized "to procure as soon as possible and submit to the Vestry, plans and estimates for removing or exchanging the present organ and for making such changes in the Church edifice including organ chamber and choir room as may be necessary."

On June 6, the chancel committee reported that Mr. Upjohn would submit by June 10, plans and specifications for opening arches for the chancel organ chamber. A further report from the committee was made by the rector on the decoration of the chancel. Eminent artists of New York city had been consulted and also Messrs. Clayton and Bell of London.

The committee was authorized to proceed at once to procure from reliable firms of painters, proposals for the erection of the necessary scaffolding for the nave and chancel, the cleaning of the wood work under the roof, "the cleaning and pointing of the walls

in a proper manner to receive the paint, the application to the wood work and walls of two or more good coats of the best quality of paint of such color and shades as the said committee may select." It was also declared as the sense of the meeting that hereafter no memorial tablet should be erected in the church without the express permission of the rector and a majority of the vestry. Mr. John S. Perry and Mr. John McDonald were appointed a committee to procure a suitable place of worship while the church was closed. On June 20, this committee reported in favor of the Parish House, and recommended that the walls of that building should be painted. The chancel committee reported that a contract had been made with Mr. James Blocksidge to erect the scaffolding and do the other work contemplated in the resolutions of a previous meeting "for the sum of $1,789." Mr. R. W. Gibson had been engaged as consulting and supervising architect.

It was determined that the church should be closed after the service on St. Peter's Day, June 29. Other designs for the chancel windows were to be obtained from Clayton and Bell before finally placing the order with them. On July 1, the chancel committee were authorized to have the church and chancel decorated "according to its judgment and taste at a cost not exceeding four thousand dollars."

Miss Porter's first intention of presenting a chancel organ in memory of her father, Mr. Giles W. Porter, was changed to the building of a memorial organ chamber at the west side of the chancel. The vestry in granting permission expressed its high regard for the memory of Mr. Porter and appreciation of Miss Porter's bounty. Mr. James Shattuck was the contractor

for the organ chamber and other new stone work in the chancel.

It was a busy summer at St. Peter's. The arches for the organ chamber were being constructed and the nave of the church painted and decorated. As the work proceeded the real beauty of the interior of the edifice was more fully seen. In September, when the vestry came together after the summer vacation, a necessary addition to the church was proposed by the senior warden, Mr. Perry, and authorized by the vestry. The chancel committee, on the guarantee of the wardens that twenty-five hundred dollars should be secured as a memorial gift to defray the necessary expense, was directed to enter into a contract for the construction of a choir room at the west of the church, "cutting an opening for a door through the wall of the nave between the south arch of the organ chamber and the Banyer window." A contract for this work was made with Mr. James Shattuck. Mr. Upjohn was the architect of the choir room and its doorway.

Mr. Weaver, Mr. Tillinghast and Mr. Pruyn were appointed a committee to solicit the gift of a new organ, or the cost of rebuilding the present organ. The committee was ordered to take into consideration, with the advice and assistance of the rector, "the engaging of an organist competent to train a choir of men and boys in the musical services of our Church, and that the material for such a choir be secured and put in training as early as practicable."

On St. Luke's Day, October 18, 1885, the nave of the church was opened for service. The combination of richness and simplicity in the decoration was cordially approved by all the worshippers. The rector preached

an impressive sermon from the text: "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." Psalm xvi, 8. After a brief exposition of the text, he applied it to the enrichment of the church building. "In the alterations and decorations," he said "the aim has been to preserve and accentuate the Gothic character of the edifice." He announced the decision of the vestry to introduce a chancel choir and concluded in these words: "Since this house of God was built, the third church structure in St. Peter's parish, it has received, through the years, costly tokens of the affections and memories that have grown about it. You have wrought into its walls memorials of spiritual histories that have been nourished at its altar. * * * Within the last ten years you have expended upon the church considerably more than its original cost. * * * But is the desire to serve God with the best that we have, is concern for the honor of His worship, is the love which pours out beauty and splendor on His temple a trait of impure and defiled religion? Whatever be the origin of this notion, it came not from between the lids of God's word. It is the outgrowth of that low measurement of what the soul is and what salvation means, the meagre reduction of religion to an immortal selfishness, that ungodly divorce between Christianity and human life, which have degraded and impoverished the religious thought of the day. It is a matter of history that that type of Christianity that has had regard for the method and majesty of God's worship, has been the type that has not only made the most of the Ten Commandments, but has shown the largest sympathy for Christ's poor and has been the most fruitful in lives consecrated to

good works. * * * There is only one Name, there is only one business for you who are gathered before this altar this morning. Christ, the bringing of His love and rescue of men. This is all that this church means. Meaning this, it means the mystery, the beauty, the worth of life. Shall it carry out its meaning? Will you help and do your utmost so that it may carry out its meaning?"

Mr. Robert C. Pruyn, from the organ committee, reported on October 30, 1885, that after much correspondence and personal communication with Mr. Roosevelt, a chancel organ of his manufacture at a cost of seven thousand dollars was recommended; Mr. Roosevelt agreeing to take the old organ at a valuation of three thousand five hundred dollars. The action of the committee was approved and the organ ordered to be set up in the new organ chamber early in the following spring.

On Christmas Day, 1885, the reconstructed and embellished chancel was first seen by the members of the parish. The noble altar and reredos with the adorning angels, the storied windows, the harmonized colors that glowed on the walls, the chancel rail of polished brass, the credence, the mosaic pavement with its sacred symbols, and the broad stone steps leading from the nave to the choir formed a fitting crown to the long drawn aisle and lofty roof of the nave. Contemporary accounts described minutely the work and mentioned with enthusiasm the manner in which every detail had been carried out. "It is in the chancel," says one observer, "that the skill of the architect and decorator has been combined in one grand effort, and both have been particularly successful. As in the body of the

Church, the stately architecture is brought forward rather than belittled by the decorations. It is an almost impossible task to try and describe the work and scheme of decoration in the Chancel, and detail could not be given, so elaborate and at the same time harmonious are the designs and coloring."

At a vestry meeting held on April 12, 1886, special votes of thanks were ordered by the vestry to be sent by the clerk:

"To Miss Tibbitts for her gift of the stone pulpit; To Mr. Charles L. Pruyn for his gift of the stone altar and reredos erected as a memorial to his wife, Elizabeth McClintock Pruyn.

"To Mrs. Pumpelly for her gift of the choir room as a memorial to her husband, Harmon Pumpelly;

"To Mrs. Teunis Van Vechten, for her gift of the stone credence table, as a memorial to her daughter, Mrs. Catharine Elizabeth Van Vechten Ten Eyck;

"To the Misses Meads, for their gift of the mosaic flooring in the sanctuary of the chancel, as a memorial to their brother, Orlando Meads;

"To Mr. John S. Perry for his gift of the brass chancel rail, as a memorial to his wife, Mary J. Perry and her deceased children; and to Mr. Robert C. Pruyn for his gift of the mosaic flooring which is in the chancel outside of the sanctuary."

With the placing of the new organ in its chamber and the building of the choir room the proposed enrichment and enlargement of St. Peter's Church was completed. It was fitting that the memorial gifts and structural changes should be solemnly set apart for the service of Almighty God. The bishop of the diocese appointed Tuesday, June 1, 1886 as the day of consecration.

The church was filled on Tuesday morning long before the hour of service by a devout congregation. At half past ten the procession was formed in this order: the new surpliced choir of forty voices, fifty of the clergy in surplices, including several who had formerly ministered in the parish, and the rector of the parish. It marched from the choir room to the west door of the church, where it was met by the bishop and wardens and vestrymen of St. Peter's, and proceeded up the middle alley to the chancel. The processional hymn was: "Christ is made the sure foundation." The eighty-fourth Psalm was chanted responsively by the bishop, clergy and choir. When the bishop had taken his seat within the sanctuary the Rev. Dr. Battershall read the petition asking for the benediction of the memorials and renewed consecration. The bishop then blessed each gift separately with an appropriate prayer and the sentence of renewed consecration was pronounced. A well rendered anthem was sung by the chancel choir which was reenforced by a quartette. The sermon was preached by the bishop from the text: "For glory and for beauty," Exodus xxviii, 2. In it he reviewed the history of St. Peter's, and expounded the meaning of the text, showing that glory and beauty are required for the service of the Lord. These extracts show the scope of the sermon:

"The material steps of progress in the Church building are marked and instructive. Their story is in five chapters of which we close the last to-day. The Church of 1716 was of stone, 58 feet long and 42 feet wide. It gave place in 1803 to the first building upon this site; and the transfer was due, I believe, to the necessity for a change of location. In 1860, that Church gave way to

the present building; the leading cause for whose erection was to secure the safety of the worshippers. In 1876, for the completion of the original design, the unfinished tower was completed by generous gifts of the children of Mr. John Tweddle, of whose good name and faithful life it is a noble memorial. But the heading of this last chapter, which describes the reason for the costly and beautiful restorations and adornments which call for this service of consecration, must be simply this, 'For glory and for beauty.' Since neither for accommodation or worshippers, nor change of situation, nor safety of congregation, nor incompleteness of the building; but only that God, in all things, may be glorified and his worship enriched and made more beautiful, have the changes which in His name we accept to-day, been undertaken and carried to such successful result. And I confess this seems to me a crowning satisfaction, and the most valuable teaching of the service. How absolutely in accord with all the workings of Almighty God in nature, and with the revelations of Almighty God in the Holy Scripture, all this is, I need not stop to say. * * * "Step by step in this right and righteous direction, this old Parish has gone on, and I come here to-day with a heart full of strange and mixed memories; thankful to feel that prejudices and suspicions which gathered about the earlier stages of this movement twenty years ago, have given way to truer and better perceptions of the Church's plan and order of Divine worship. And if one has to put together the Psalmist's prophecy with the Apostolic statement; it matters little, so the good end is reached; one soweth in tears, and another reapeth in joy.

"What lies beyond this, to be learned from the festival service of to-day, is in the same way an interpretation of our text. Look where you will in the changes and improvements of this building, nothing makes for the comfort of man, but all looks toward the worship of God and all the beauty is for His glory. With my own hands set as they were on St. Mark's Day in 1869 toward an addition of material working advantage to this parish, when the first steps were taken at the centennial celebration of its incorporation, for the building of the parish house; and set, as my hands are now, with all my heart in them, for the completion of the material building of the Cathedral, (whose only probable result in my day will be the mere practical provision of enlarged accommodations for the gathering in of large numbers of men in a great free Church; the grandeur of whose finished building for glory and beauty, shall be for other hands to build and other eyes to see), set as my hands and heart have been and are upon large expenditure of money, for what men call the practical uses of religion and the practical appliances of Christianity, I cannot be accused of undervaluing the useful in our days of work. ❊ ❊ ❊

"I give you great joy, my dear brother, that alongside of the marked and spiritual increase which God has given to your ministry, He has permitted you to build this material memorial of your energy and devotion. That God may grant you the realization of the prayer of Nehemiah, 'to be remembered for good for all that you have done for the House of God and for the offices thereof,' your people, and your brethren, and your Bishop, will earnestly pray. It remains for you and them who are to worship here in the generations yet to

come, to remember that when, under the guidance of God's will, Moses had made beautiful those outward vestments of the priest, that they might accord with the outward beauty of the holy place wherein he ministered, they had not yet received their richest color or their highest crown of beauty or of glory. For Moses had to take 'of the anointing oil and of the blood which was upon the altar and sprinkle it upon Aaron and upon his garments,' that so his garments and himself might be sanctified to the Lord. This same anointing, richer because what we give is the fulfilment of which the old oil was but the type and shadow, we seek to give here, in God's name, as He comes and blesses this building, filling it, in the gift of the Holy Spirit, as once He filled the glorious Temple and the lower upper room, with the very glory of the Lord.''[1]

After the consecration, the Rev. Russell Woodman, assistant minister of the parish, was ordained priest. The bishop was the celebrant in the Holy Communion. The guests of the parish were entertained after the service in the Parish House.

In the evening there was a semi-choral service, at which the preacher was the Rev. Dr. Wm. R. Huntington, rector of Grace Church, New York city. His sermon from the text, "The gate of the temple which is called beautiful," Acts III, 2, traced the relation of art to religion. He pictured the evolution of the cathedral and the adornment of the parish church, and showed how through the outer gate of ritual grace and propriety men may be led to the inner and spiritual reality of the divine life, avoiding the danger of substituting art for spirituality.

[1] Albany Convention Journal, 1886, pp. 83, 84, 85, 86, 87.

For many months under the direction of an energetic committee, Albany had been preparing to celebrate the bi-centennial of its incorporation as a city under the charter granted by Governor Thomas Dongan on July 22, 1686. There were to be civic processions, general illuminations, and public meetings with poems and orations. Provision was also made for a bi-centennial Sunday, when special services were to be held in certain designated churches at which the religious history of the city was to be rehearsed in the presence of representatives of the city government and the bi-centennial committee. St. Peter's was among those designated.

On Sunday, July 18, 1886, the church was appropriately adorned for the festival. The music, under the direction of Mr. F. W. Mills, organist and choir master, was of a high order of excellence. A hymn written for the occasion by Bishop Doane, of which the music was composed by Dr. Jeffery, the organist of All Saints' Cathedral, "Ancient of Days," was sung as the processional. It has since become well known and popular by its adoption into the Church hymnal. At the morning service the church was thronged with people. The sermon was preached by the rector from the text: "A citizen of no mean city," Acts xxi, 39. Of the past and future of Albany he said in conclusion:

"But what avails it to study the past except we win from it light and energy for the duty of the present? The Albany of to-day and the Albany of the future—this is the vision whose form rises and lifts importunate voice amid the rejoicings of this civic festival; and the lineaments of that vision it lies in our own hands to fashion. Our inheritance in history only deepens our responsibility. As I have said, a city is a vital thing;

it has an organic life; it takes to itself a character. You, men of Albany, are moulding the character of your city, not simply by municipal legislation, but by those personal traits, those daily dealings by which you make the moral atmosphere, the business methods, the political life of the city. Is there nothing here and there that we find amiss? Why is it that this town, lying at the radiating point of the great thoroughfares of commerce, running north and south and east and west, grows so slowly, and in population and industry is overshadowed by towns of yesterday? The importance of cities is not measured by their bulk any more than the importance of men; but growth is ever a sign of health. Let us see to it, my friends, and remember there are fixed and unchangeable conditions for a sound and prosperous civic life. Every citizen is charged with duty in regard to the supply of these conditions.

"Albany carries a self contained soul. It takes color from the flow of its own blood. When it moves it is apt to move with a strong step. It has an instinct for the best things. All its traditions are in favor of honesty and reality and slowly growing power, and scorn of shams, and love of a clean and well-ordered life. God grant that these features may ever stand out clear and strong in its municipal history, and that we may win from this civic commemoration a new sense of citizenship, a new love and a new loyalty for this ancient city of our altars and our hearthstones."

At the evening service the church was filled to overflowing, the rectors of the other city parishes and several visiting clergymen were in the procession besides the Rev. Dr. Battershall and Bishop Doane. The choir had been re-enforced by those of All Saints' Cathedral,

and Grace Church, making one hundred and ten voices in all. It was an imposing procession that entered the church and a distinguished congregation took part in the service. The special guests of honor were the Hon. David B. Hill, Governor of the State; the Hon. John Boyd Thacher, Mayor of Albany, Professor Boss of the Dudley Observatory, and a large delegation from the city government and the bi-centennial committee. The special psalms were 144, 145. The bishop of the diocese was the preacher. Of Albany's claim to honor and glory, Dr. Doane said: "Albany has fallen to our lot by birth or by adoption. It is a city with an honorable record of two hundred years. It is among the first of the chartered cities of our country. It is the city of Clinton, and Schuyler, and Livingston, and Stephen Van Rensselaer, of William L. Marcy, and Harmanus Bleecker, and Gansevoort and Dix; the city where Henry and Romeyn Beck were teachers; the city whence Potter and Kip, and Starkey and Wadhams went to be bishops, and McCloskey to be archbishop and cardinal; where Lydius, and Sprague, and Campbell and Welch have been pastors, where Croswell and Weed were journalists; where Wendell and Townsend and March and Vanderpoel practiced medicine; and Spencer and Reynolds and Nicholas Hill and Cagger practiced law; where Corning was to the front rank of iron masters; where Olcott and King were great bankers; where Pruyn was honorable in the leisure of his public spirited interest and generous hospitality; where Meads was known and honored in and for his courtesy and cultivated dignity; a city which holds many another honored name on its long roll of worthies. It is the city that gathers to itself the legislators, the lawyers and the

judges of the greatest State of the union. It is the city of the Dudley Observatory, the Albany Academies, the St. Agnes School and the schools of Law and Medicine. We have come to have this city for our own. Let us adorn it with memorials and with initiations of the virtues of the past, with their perpetuation and with the carrying on into the future the blessings of which we are the heirs. It is a legitimate love, this love of city, by all scriptural precedents, by all historic antecedents, by all eternal anticipations. The eyes and feet of all Israel made pilgrimage to the fair place of the hill of Zion where lay the city of the great king. The round world has revolved about the centres of Rome and Constantinople and Alexandria, and at the very name of city the hearts and memories of men turn to Venice and Florence and Edinburgh, the jewels of the Adriatic and of the Arno, and of the land of Scott and Burns, and more than all the outlook of Augustine's dream, of St. John's vision and of every Christian's hope is the *Civitas Dei*—the city of pure gold—the city that hath foundations—whose builder and maker is God."[1]

St. Peter's Orphans' Home had long needed better accommodations. The offerings made for this purpose on Easter Day, 1883, and by various individuals formed a fund for the purchase of a suitable building. In the spring of 1885 the property at No. 9 High Street was purchased. It was remodelled from the designs of Mr. Franklin H. Janes, put into thorough sanitary condition, completely furnished and was ready for use in the early autumn. On the feast of St. Michael and All Angels, September 29, 1885, it was solemnly dedi-

[1] Albany Convention Journal, 1886. p. 90.

cated. Addresses were made by the bishop and the rector of the parish.

In 1883 the venerable Dr. Potter, bishop of New York, retired from the active duties of his office. Early on the morning of the feast of the Epiphany, January 6, 1887, he entered into rest. The Rev. Dr. Battershall, the rector, and Mr. John S. Perry and George S. Weaver, the wardens, were the official representatives of St. Peter's Church at the funeral in Trinity Church, New York city.

It seemed proper there should be held a memorial service in St. Peter's. On Saturday morning, January 15, 1887, at eleven o'clock, a representative congregation, some of whom had been parishioners of Dr. Potter, assembled in the church, which was draped with mourning. The wardens and vestry, wearing mourning badges, occupied special seats. A large number of the clergy of the diocese in addition to the bishop and the rector were in the procession. Bishop Potter's intimate friend, the Rev. Dr. John I. Tucker of the Holy Cross, Troy, made the memorial address.

At the request of the vestry Dr. Battershall prepared a minute "expressive of the veneration entertained by this vestry and this Church for the late Bishop Potter."

After mentioning the fact of his call to the episcopate from the parish and his strong personality, the memorial speaks of "the large inheritance in the memory of Bishop Potter" held by St. Peter's parish, "to which he gave twenty-one years of pastoral care." It declares that "his long and tranquil rectorship gave to the parish positive and permanent features of character, left the memory of a blameless ministry, and knit into itself strong and enduring friendships."

A special meeting of the vestry was summoned on March 18, 1887, to consider the condition of the finances of the parish. Mr. Perry offered a preamble and resolution declaring that it had been found necessary to borrow fifteen thousand dollars to meet pressing claims, and directing the finance committee "to borrow on the credit of the Corporation the sum of fifteen thousand dollars." It empowered "the rector and the chairman of the finance committee to execute on behalf and in the name of the corporation a bond (or bonds) for the payment of that sum at the expiration of five years from the date thereof, with interest at the rate of five per cent per annum. The resolution was unanimously adopted and five bonds of three thousand dollars each were issued and sold.

In January, 1888, the Rev. Russell Woodman, who had been assistant minister since June, 1885, resigned to take charge of Trinity Church, Albany. In a series of resolutions the vestry speak of the effectiveness and courtesy with which he had discharged his duties and especially his care for the poor and influence over the youth of the congregation.

In the spring of 1888, it was determined that the congregation should be asked to contribute toward the payment of the bonded debt at the approaching Easter day. The finance committee prepared a concise statement of the reasons for each item of the debt and made an appeal for an offering of fifteen thousand dollars. It added this summary of the indebtedness:

STATEMENT

Note due April, 1885	$1,800 00
Cost of Choir room over special gift	1,519 29
Cost of improvements over Easter offering of 1885	5,557 81

Necessary repairs to Church		$1,248 24
Repairs and improvements to Parish House		591 79
Cost of Organ over allowance for old Organ		4,503 24
State Street Sewer		529 79
		$15,750 16
Interest paid		1,455 03
		$17,205 19
Less Easter offertory, 1886	$952 55	
" " " 1887	1,242 85	
		2,195 40
Debt		$15,009 79

Mr. Robert C. Pruyn on behalf of the committee presented the statement to the vestry at a meeting held on March 21, 1888. It was approved and adopted. A printed copy was ordered to be sent to each parishioner. Those present at this meeting immediately pledged one third of the debt. The Easter offering was large and the entire debt was practically extinguished in three years.

On April 4, 1889, Mr. John S. Perry, the senior warden, after a long and painful illness entered into rest. He had served the parish in many offices of trust. His associates united in a suitable memorial minute, and on the Sunday after his death Dr. Battershall in a memorial address said: "For many years he was vestryman and for the last six years senior warden of this parish. I do no wrong to the inner circle of affections where a man battling in the front of life finds the hallowed springs that keep his heart pure and sweet and tender, when I say that he held St. Peter's Church in the inmost depths of his thought and love. He gave

to it the passionate devotion of his strong nature. Its dignity, its prosperity, its usefulness were precious to him exceedingly and he toiled for it without stint. It was not that he held official position in the parish. In matters where the voice and judgment of others shaped the method and the result, he gave unabated his interest, his sympathy, his help. He thought only of the well being and growth of the Church. He loved the simple and dignified ceremonial of its worship. On the Lord's Day, not once but twice he was in his place at the hour of prayer. At the close of the service he would linger as if loth to depart. In the incessant pain of his last illness he would inquire of me regarding the Church and its services, and would listen to the details of the parish life with an interest that was pathetic. In all this there was no narrowness or exclusiveness, for he was broad in his creed and in his sympathies."

The lease for the lot on which the rectory stood made with trustees of Masters' Lodge No. 5, by Mr. Gilbert L. Wilson on April 30, 1859, expired on May 1, 1889. On April 25, 1889, Mr. Robert Waterman, Mr. Edmund L. Judson, and Mr. James Ten Eyck, as trustees, and the Rev. Walton W. Battershall as rector, and Mr. Joseph W. Tillinghast as chairman of the finance committee of St. Peter's Church, executed a new lease for five years at the yearly rent of four hundred dollars.

On the evening of September 30, 1889, a reception was given in the parish house to commemorate the fifteenth anniversary of the rectorship. A gift of fifteen hundred dollars was presented to the rector in a graceful speech by the Hon. Abraham Lansing. Of Dr. Battershall's work in the parish he said: "During

this period of fifteen years the spiritual guidance of the parish has been in your hands and the responsibility for its ecclesiastical welfare has rested on your shoulders. You have married its sons and daughters; you have given to the Church its children through the sacrament of baptism; you have stood by the tomb with its mourners; you have ministered continually at its altar; you have gone in and out among its homes, bringing messages of cheer and religious consolation to the suffering and distressed. These are grave and delicate duties; these are high responsibilities; these are sacred offices; and I stand here to-night at this epoch in your ministerial labors the honored bearer of a message which it gratifies me to deliver, and which it will gladden and encourage you to heed. The message which I bring is this: That the parish of St. Peter's Church renews to you now the assurance of that confidence and trust which it gave to you in the flush and fervor of a new-born enthusiasm at your coming fifteen years ago." Dr. Battershall thus briefly responded: "Some speak of the hardship of the ministry. You have made my toil a joy by the atmosphere of affection and respect which you have made me breathe in the doing of my work. You have made me strong by your loyalty and confidence. When I came to St. Peter's fifteen years ago, I felt that there was committed to me a sacred trust, the care and the upbuilding of this old historic parish. The deepest purpose of my heart has been to fulfill this trust. To this end I have thought and prayed and toiled. And through it all I have felt beneath my hands the uplifting pressure of your hands. You have made my work easy and have given it its fruitage. I thank God for his benediction on these fifteen years, and while I cannot forget

the venerable history of this Church, the notable names that have been associated with its history, the holy memories that have been brought into, and given a new consecration to its majestic walls, above all, I pray God that this parish of St. Peter's may be a mighty instrument in the hands of God in bringing the beautiful and divine life of Christ into the lives of the men and women of this city."

The Rev. John A. Bevington, the assistant minister, presented from the Sunday School a china dinner service and from the Young Men's Guild a piano lamp.

On Sunday, November 11, 1889, after his return from the general Convention, Dr. Battershall delivered his anniversary sermon: The Idea and Work of a City Parish. The text was: "We have thought of Thy loving kindness, O God, in the midst of Thy temple." Psalm xliii, 9. The sermon concluded with these words: "These are the thoughts, dearly beloved, that crowd upon me as I face the future of this parish. It has a definite life, a definite work, and it is for you and me to toil for the realization of its ideal. Many who attend its services infrequently look to it for Christian ministrations. With all its long history and its ancient memories, it is filled with young, strong life. It is an army for Christ, and every man, woman and child has a place in the ranks and a duty in the front. It welcomes all and it needs all, and it has work for all. May God enable it to come to the heart and home of each of you with continual benediction, and may you by your love and prayer and toil, help to make it more and more a power for God in this city."

On April 8, 1890, the Hon. Edmund L. Judson died. His associates in the vestry of St. Peter's adopted

a memorial minute in which they say that the parish "has suffered the loss of a conscientious and consistent member, a wise counsellor, a trusted and devoted vestryman, a faithful and upright treasurer." In his sermon on the following Sunday, Dr. Battershall said: "The profound grief and sense of loss which stirred the community at the tidings of his death, attested the esteem in which he was held in this city in which he was born, and with whose business and social life he was prominently identified. He had hosts of friends, for he was manly, genial and generous. He was chosen to fill high places of trust and honor, the duties of which he discharged with scrupulous integrity and rare ability. He served most faithfully this Church which he loved, in manifold ways, and above all he translated his Christianity into the daily beauty of a loving and upright life."

On Trinity Sunday, May, 24, 1891, the offerings of the people were received for the nucleus of a fund for the endowment of the parish. In explaining to the congregation the reason for creating such a fund, Dr. Battershall said that "the fund would be used for the purpose of spreading the gospel and extending the work of the Church. As colleges and other educational institutions are endowed with large sums for the propagation of education, he thought that churches also should be endowed with such gifts for the furtherance of Christianity and more justly so, as they are the great moral forces of every community and their power of doing good should be aided and increased." The fund has slowly grown by the annual Trinity Sunday offerings, and now amounts to about sixteen hundred dollars. In the summer of this year the Rev. George B. Richards became the assistant minister.

The City of Albany during the summer and autumn of 1891 repaved Maiden Lane in accordance with the provisions of an act passed by the New York legislature in April, 1889, which allowed "any street which is or constitutes an approach to the new capitol building from the east" to be repaved with granite blocks without the consent of the property owners on the line of the improvement. The corporation of St. Peter's Church was assessed as the owner of the rectory on the leased ground on the corner of Lodge Street and Maiden Lane more than seven hundred dollars. It refused to pay this assessment, claiming that this repaving, being a permanent improvement under the provisions of the lease from Masters' Lodge should be paid by the trustees of that body. The trustees of the lodge contended that it was an ordinary assessment "for paving, flagging, or repairing the streets adjoining said premises" which should be paid by the vestry. While the controversy was in progress the city authorities on February 20, 1892, sold the rectory to satisfy the unpaid assessment which with costs and interest amounted to seven hundred and ninety-nine dollars and seventy-nine cents.

To definitely determine the liability of the parish, a friendly suit was entered at the general term of the Supreme Court of the State. A statement of facts was agreed upon and submitted to the court by both parties. The case was carefully argued and a decision rendered in favor of St. Peter's Church, by the justices of the third district of the Supreme Court. It was carried by the trustees of Master's Lodge to the Court of Appeals where the decision of the lower court was affirmed on February 27, 1894. The Hon. Abraham Lansing was

attorney for the Church, and Messrs. Stedman, Thompson and Andrews for the trustees.[1]

The debt of the parish for the renovation of the church, was the subject of consideration by the vestry during the autumn of 1890, and an appeal to the congregation was made on November 20th, showing the necessity for its extinguishment and soliciting subscriptions, to be paid through the offertory on Easter day, 1891. The appeal was successful, and over seven thousand dollars were then offered which cancelled that portion of the indebtedness.

On April 1, 1892, Mr. Walter Hall, who had succeeded Mr. F. W. Mills as organist and choir master in October, 1890, resigned to accept a position in the Church of the Heavenly Rest, New York city. Mr. Frank Sill Rogers was engaged as organist and choir master. At a meeting of the vestry on April 4, 1892, the rector announced the death of Mr. John Macdonald who had been for seventeen years a resident of Albany, a loyal and devoted member of the parish and a useful vestryman. The vestry showed their appreciation of him in a series of resolutions. In memory of Mr. Macdonald, on the following Christmas day an angel lectern in bronze, given by his widow, was solemnly blessed in a brief special service. In his sermon on this occasion, Dr. Battershall said of Mr. Macdonald: "He did his work in the world with strong clean hands. His religion was of that type which the world ever recognizes and respects. There was no cant, no loud

[1] See New York Supreme Court Cases and Briefs of Counsel. Third Department, 1892. 2118 in Law Library, New York State Library. Hun's Reports, 65. New York Supreme Court Lxvii, pp. 194-203. New York Reports, 141. Court of Appeals, Sickels, 96, pp. 588, 589.

profession, but a simple faith, a large love and an unflinching honesty."

On June 1, 1893, the Rev. George B. Richards resigned his position as assistant minister, to accept the rectorship of St. John's Church, Richfield Springs. He went to his new work with the cordial good will of all the people of the parish. The Rev. Paul H. Birdsall became the temporary assistant, serving with great acceptance until October, when the Rev. Churchill Satterlee was appointed. On account of the serious illness of Mrs. Satterlee his occupancy of the position was very brief. Immediately after his ordination to the priesthood in St. Peter's, on Tuesday, November 28, Mr. Satterlee removed to North Carolina.

During the summer of 1893, a new system of heating and ventilation designed by Mr. James F. McElroy, was installed at the cost of six thousand five hundred dollars. It has proved in every respect satisfactory. In January, 1894, the Rev. Paul H. Birdsall was called as assistant minister. He entered upon his duties in March, 1894.

At a vestry meeting held on December 17, 1894, Mr. Tillinghast from the finance committee reported that the property adjoining the church on the north belonging to Dr. Horace M. Paine had been offered for sale for nineteen thousand dollars, subject to a mortgage of eleven thousand dollars. The committee "had unanimously argeed that in view of the expiration of the lease of the lot upon which the present rectory is built, and of the probable needs of the parish in the future, it was of great importance that the property should be secured to the church. They had therefore authorized the treasurer to enter into a contract to

purchase the property for the price above stated and to pay down the sum of five hundred dollars to apply thereon." The action of the committee was approved and ratified and notes for ten thousand dollars to pay the balance of the purchase money over and above the amount of the existing mortgage were authorized.

It was announced that preliminary plans for the adaptation of Dr. Paine's house for a rectory had already been prepared by Mr. William A. Wheeler, as it seemed probable that Masters' Lodge would take possession of their property. A renewal lease had been drawn up by the attorney for the lodge but had not been signed by the trustees. The rector, the wardens and Mr. Lansing were made a committee to continue negotiations with the trustees of the lodge. The result of the conference was a refusal to make any concessions and a notice that possession of the property would be required on May 1, 1895.

On December 31, 1894, the deed for the house and lot of Dr. Paine was signed and sealed. Thus after nearly ninety years the parish repurchased a portion of the land first sold by it. The estimates for remodelling Dr. Paine's house were presented on January 23, 1895. They aggregated ten thousand dollars. The vestry now determined to order the preparation of plans and specifications for a new rectory. Dr. Battershall was requested to call a meeting of the congregation, at which the rectory plans were to be exhibited.

The plan for adapting the stable on the newly acquired property for a choir-room were presented on February 11, 1895. The design of Messrs. Fuller & Wheeler for the new rectory, with full plans and specifications, was exhibited and explained. It had been prepared

under the direction of the rector. Estimates from builders were submitted offering to complete the building for the sum of fifteen thousand nine hundred and seventy-four dollars. The plans were unanimously approved and it was resolved that the new rectory should be built at once. On the afternoon of Wednesday, February 20, 1895, the rector gave a farewell reception in the old rectory which was largely attended.

On February 25th a statement signed by the rector, wardens and vestrymen was issued to the congregation. It detailed the reasons for the purchase of the Paine property, the necessity for immediate action, described the plans for a new rectory and the method proposed for securing the funds for building, and invited the congregation to inspect the plans at the house on State Street, on Wednesday and Thursday, February 27, 28.

Happily the proposal to remortgage the rectory lot to obtain the funds for building was not necessary. On March 4th, the vestry was summoned to meet in special session, to consider a generous and unexpected offer from two members of the parish. The senior warden, Mr. Tillinghast, presented and read this letter:

Dear Dr. Battershall: 342 State Street, Albany, N. Y.

My sister, Sarah B. Potts, joins me in offering to build the new rectory of St. Peter's Church as a memorial of our father and mother, at a cost not to exceed seventeen thousand five hundred dollars ($17,500) subject to the following conditions:

That Mr. J. W. Tillinghast be given full charge of the work; that the members of the congregation free the lot from all indebtedness within two years and furnish and care for the rectory when finished, and that a suitable tablet be placed in the building.

Trusting that this will meet with the approval of all, I am,

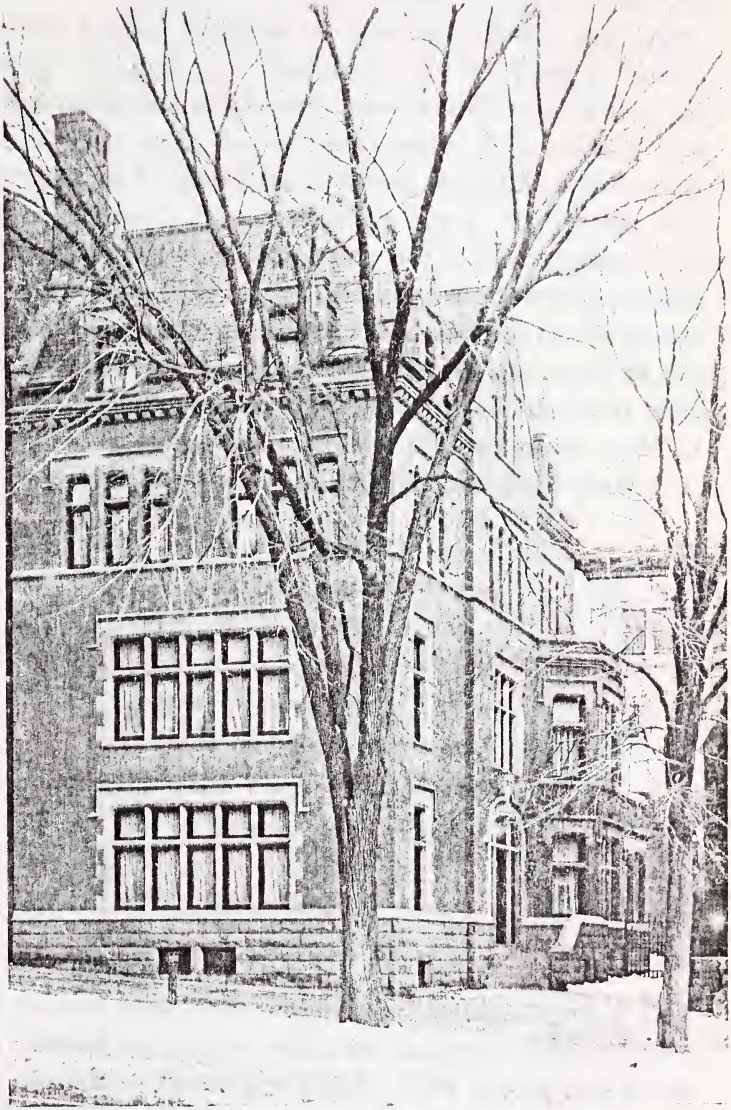
Very sincerely yours,

W. W. Battershall, D. D. Jesse W. Potts.

After the letter had been read, the rector, Dr. Battershall, commented on the munificence of the gift and the peculiar propriety of its memorial reference. He referred to the long and intimate relations of Mr. Jesse C. Potts to the parish of St. Peter's, of which for many years he was a faithful communicant and vestryman. As vestryman and after his resignation until his death, he was devoted to the interests of the parish and rendered eminent services as a member of the building committee which had charge of the erection of the present edifice of St. Peter's Church, and as chairman of the committee which had supervision of the building of the Tweddle memorial tower. With peculiar intelligence and fidelity he discharged his duty on these important committees. It was, therefore, eminently fitting that this notable addition to the church property, the new rectory, should stand as an abiding memorial to him and his beloved wife who shared with him his love and devotion to the church of God and St. Peter's parish.

The vestry put on record their high appreciation of this gift and in accepting it "gave assurance that all the conditions named in the letter of Mr. Potts will be most faithfully complied with." To obtain money to pay for the lot, subscription books were prepared and circulated throughout the parish. On April 4th the rector reported that the pledges for the purchase of the rectory lot, amounted to twelve thousand eight hundred and thirty-five dollars. The new choir room was completed early in April at a cost of thirteen hundred and thirteen dollars.

On May 1, 1895, the rector and his family removed from the old rectory to No. 68 South Swan Street which had been leased as a temporary rectory.





In January, 1896, the Potts memorial rectory was finished at a cost of twenty thousand dollars, adding to the street a fine example of domestic Gothic and completing the group of buildings of St. Peter's parish. The architecture of the structure is different from, but sympathetic with, that of the church. The style is that prevalent in England for dwelling houses in the early Tudor period. It is built of narrow pressed brick of a warm grey tint which conforms to the blue stone of the church. The base of the building, window caps, jambs and mullions, and the cornices and copings of the gables are of Belleville sandstone, similar to that used in the church. The entrance is in the court on the east side of the house facing the church. On the north wall of the vestibule is a bronze tablet with this inscription:

This Rectory
was built and given to
St. Peter's Church
by
Jesse W. and Sarah B. Potts
In loving Memory of
Their Father and Mother
Jesse Charles Potts
and
Eunice Walker Potts
A. D. 1895

An inner door opens upon a hall sixteen and a half by nineteen feet, from which an elaborate Gothic staircase ascends to the upper floors. The ceiling and floors of this and of all the rooms on the first floor are of oak. Upon the State Street front, extending the full length

of the building is the study, a room twenty-four by fifteen and a half feet. On the other side of the hall is a dining room of the same size with a bay window opening on the court. On the second floor are the drawing room and reception room. The treatment of the interior throughout is Gothic.

On Wednesday, February 12, 1896, a service of Benediction of the memorial rectory was said by the rector in the presence of the city clergy and a large number of parishioners. Dean Robbins made a felicitous address, and the Hon. Abraham Lansing on behalf of the congregation spoke with his usual grace, wishing the rector and his family many years of peace and happiness in their new home.

In July, 1895, the music committee had the organ revoiced, renovated and completed by the addition of six stops which had been provided for in the original scheme. The work was done by Cole & Woodbury of Boston under the supervision of Mr. Michel, an expert in organ construction. The choir, under the training of Mr. Rogers, had made for itself a reputation for precision, richness and purity of tone which gave it rank with the most noted choirs of the country.

Upon February 23, 1897, Mr. Luther H. Tucker died. The vestry placed on record a memorial in which Mr. Tucker's character as a gentleman of honor and integrity and his work in the editorship of *The Country Gentleman*, founded by his father, are detailed. Of his relation to St. Peter's it is said: "For fifteen years he had been a member of this Board, constantly devoted to the interests of St. Peter's Church, a judicious and reliable counsellor in its affairs, and a ready benefactor in its needs."

On May 6, 1897, the Common Council of the City of Albany passed a resolution protecting and preserving the rights of the corporation of St. Peter's Church to what is commonly known as "St. Peter's Church lot" not covered by its buildings. It provided that such portions "as may be paved in conformity with the grade of said streets as established by the city engineer" shall be regarded as so paved by the request of the city, and "no rights antagonistic to the ownership therein of said Church corporation as given by said grants are or shall hereafter at any time be acquired by the city or public therein and subject at all times to the right of said Church corporation to fence the same, or otherwise exclude the city and public therefrom."

On November 15, 1897, the rector, Mr. Joseph W. Tillinghast, Mr. Abraham Lansing and Mr. Jesse W. Potts were appointed a committee "to arrange for and supervise the publication of the History of St. Peter's Church, with power to make all necessary contracts and arrangements with reference thereto."

The library originally given to the Sunday School by the Hon. John V. L. Pruyn in memory of his daughter Harriet Catharine Pruyn, who died in her ninth year on February 25, 1858, and known as the "Kitty Pruyn Library," had been from time to time replenished with books by gifts from members of the family.

On March 5, 1898, Mr. John V. L. Pruyn sent to the rector this note for presentation to the vestry:

"Albany, March 5, 1898.

To the Vestry of St. Peter's Church:

Gentlemen.—On behalf of my sisters, Mrs. Rice and Miss Pruyn, and in behalf of myself, it gives me great pleasure to hand you the

enclosed deed with draft for twelve hundred dollars, which I trust you will see fit to accept under the conditions and for the purposes named in said deed of gift.

Yours very truly,

(Signed) John V. L. Pruyn."

The deed of gift accompanying this note made a covenant between "John V. L. Pruyn, Harriet L. P. Rice, Huybertie Lansing Pruyn, all of the city and county of Albany parties of the first part" and "the Rector and inhabitants of the city of Albany in communion of the Protestant Episcopal Church in the State of New York, parties of the second part," by which the parties of the first part, in consideration of the sum of one dollar, transferred, gave and forever granted "the principal sum of twelve hundred dollars gold coin of the United States of America" with the condition that it should be properly and securely invested in interest bearing securities, of which certain classes are indicated, and the interest applied "to the general uses of the Kitty Pruyn Library of the Sunday School of St. Peter's Church."

The vestry on March 31, 1898, accepted the trust, directed that the rector join in the execution of the deed, and that a grateful acknowledgment of the gift be made to the donors by the clerk of the vestry.

On April 1, 1899, the Rev. Paul Birdsall resigned the curacy to take the rectorship of Grace Church, Albany. In accepting his resignation, the rector and vestry expressed their appreciation of the faithful and efficient services rendered by him in the parish, throughout his five years curacy. In April of the same year the rector invited the Rev. Asa Sprague Ashley, of All Saints' Church, Meriden, Conn., to become curate in

St. Peter's Church. Soon after Easter he entered upon his duties.

On May 26, 1899, Mr. Joseph W. Tillinghast, the senior warden of the parish, after a long illness, entered into rest. At a special meeting of the vestry on Saturday, May 27, the vestry adopted an appreciative memorial. In a sermon on Trinity Sunday, May 28, Dr. Battershall spoke of the life and example of Mr. Tillinghast as illustrating his theme, "*The Spiritual Life in the Business World.*"

"He was a man, trained in, and accustomed to, the conduct of affairs. Men recognized his knowledge of business, his insight, his judgment, his force of will, his grasp of outlines and details, his capacity for hard and persistent work. These qualities made him a power in the commercial life of this city. To the love which he won there was added trust. Men discerned his sincerity, his truthfulness, his absolute integrity of motive and deed. He stood in the world with these qualities not loudly professed, but silently and unconsciously declared. They were the fruitage of his spiritual life. He was the only survivor of the vestry, which twenty-five years ago called me to the rectorship of this parish. He has been a faithful and wise custodian of its interests. He has worked for it and given to it constantly and generously."

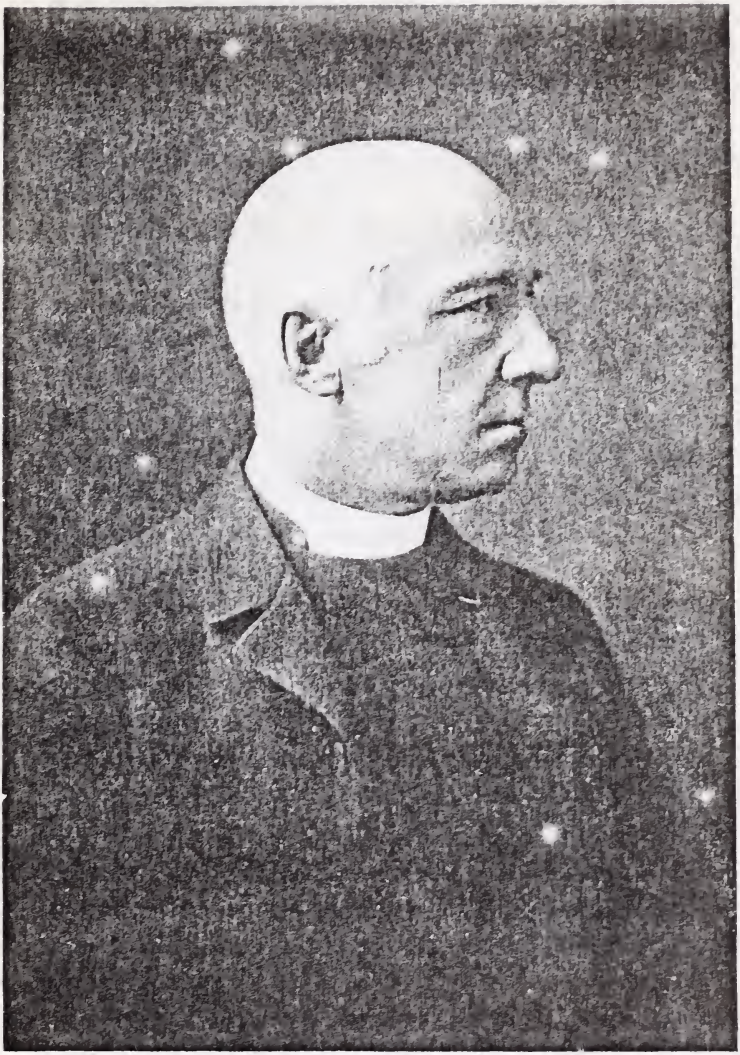
At a special election held on Wednesday, June 21, 1899, Mr. Robert C. Pruyn was chosen a warden of the parish.

On Wednesday, October 4, 1899, the Hon. Abraham Lansing, for several years a vestryman, departed this life. On the following day, October 5, 1899, the vestry met, when the following memorial prepared by the rector was adopted:

"He was a man eminent in the city of his birth and professional career. The sweetness and largeness of his nature, his dignity of life, his affectionate loyalty and thoughtful courtesy, his public spirit and trained intellectual power won the love and respect of the large circle in which he moved. He was a gentleman in the finest and highest interpretation of the word, and in every relation of life this note in his nature was recognized. He moved in the world with a high purpose, and his deed reflected his purpose. His life was rich in friendships; but we who shared with him a care for the Church of Christ and the sacred things which it represents, bear witness, with those who were nearest to him, how dear to him were those sacred things and how absolutely they shaped his character and life."

At the same meeting Mr. Jesse W. Potts, Col. William G. Rice, Mr. John DeWitt Peltz and Mr. Charles L. Pruyn, were appointed a committee to arrange for a suitable observance of the twenty-fifth anniversary of Dr. Battershall's rectorship. Saturday, November 4th, and Sunday, November 5th, were designated for the commemoration.

On Saturday, November 4th, at eleven o'clock, the first commemorative service was held, in which a large congregation, the bishop and twenty-five of the clergy participated. The processional hymn was "Rise, crowned with light, imperial Salem, rise." Warwick Jordan's festival *Te Deum* in C was sung as an introit. The bishop began the Communion office. The Rev. Dr. Battershall read the Epistle and the Very Rev. dean Robbins read the Gospel. The music of the Communion office was the setting of Warwick Jordan in E; the offertory anthem being Knox's "I was glad when they said unto me."





The bishop preached the sermon from the text Acts xx, 28, and I St. Peter v, 1, 2. After showing the connection between these two passages he announced as his theme: "The three conspicuous personalities which this service calls to our minds—the apostles, the elders, the flock, or, as we phrase it now, the Bishop, the Rector, the Parish."

He thus alluded to his own memories of St. Peter's: "I cannot stand in the pulpit of this great parish without remembering and realizing that it was through my relationship with St. Peter's that I came to be the bishop of its diocese; that it was in this church that the lot, which I believe is in the hand of the Lord, fell upon me, and, in this church, that the hands were laid upon me which set me apart to the high and awful responsibilty of a bishop in the church of God."

In closing his sermon he said:

"It is to bear testimony to facts like these that we are gathered here to-day. Such permanent pastorates are bright and shining instances in the shifting, restless changefulness of our American life. And as a bishop in a diocese beset beyond most dioceses with the changes and chances of ecclesiastical life, I thank God for what it means; and I come, as a sharer in the benefits and blessings of the accumulated values of all these years, to add the assurance of my congratulations to the pastor, for all the tokens of love and honor which he has richly won."

In the evening the Parish House was crowded at a reception given to the rector by the ladies of the parish. The tables were bright with lights and flowers. At nine o'clock the rector and the senior warden ascended the platform. In a few graceful words Mr. Theodore

Townsend said that the happy duty had fallen to him of reading the address of congratulation from the vestry.

"Feast of St. Michael and All Angels.
(September 29th, 1899.)

The Rev. Walton W. Battershall, D. D.,
Rector of St. Peter's Church,
Albany, N. Y.

"Dear Doctor Battershall:

The members of the vestry beg respectfully to tender to you their sincere and cordial congratulations on this twenty-fifth anniversary of your Rectorship of this historic Church, and while extending to you, dear sir, their hearty expressions of personal affection and regard, they are impressed very deeply with the grateful appreciation which is entertained by every member of this Parish for the great benefit which you have rendered to it in your ministry.

"While many who met you at your coming here with kindly greetings have left us for the higher life, yet these years have witnessed great growth in the number of the parishioners.

"Large improvements have been made in the property of the Church by the addition of the chaste and comfortable Rectory, the erection of the noble tower with its musical chimes, the completion of the Church edifice itself, and its adornment with so many loving and artistic memorials, making indeed very beautiful this temple of our God.

"While this growth and these great temporal improvements have been made, you, dear sir, have endeared yourself more and more to the hearts of this people by your fidelity and devotion.

"Your eloquence in expounding the Word of God, making plain the way of life, has enlightened and interested them in all spiritual things.

"In their seasons of joy, your participation and companionship have increased their happiness; while in seasons of sickness and sorrow your tender sympathies and loving ministrations have awakened their heart's best love and have brought comfort and peace in their afflictions.

"The experiences and recollections of the past serve to knit us all in kindred fellowship and love to you; and with our best and most sincere wishes for your continual happiness and our earnest prayers that the good Lord will crown you in all the days which are to come with His richest blessing,

We are affectionately your friends,

Theodore Townsend,
Robert C. Pruyn,
Thomas S. Wiles,
William G. Rice,
John T. Perry,
John DeWitt Peltz,
Jesse W. Potts,
Charles L. Pruyn."

At the conclusion of the address Mr. Townsend said: "And now, my dear friend, at the request of these good ladies, to all of whom we are so much indebted, and who with so much enthusiasm have kindly gathered in from our people loving tokens of their regard, I beg your acceptance from them of this loving cup with all its suggestions of their affection, together with the material evidence of their friendship, so modestly and briefly referred to in the accompanying letter to which their names are attached."

He then placed in the hands of Dr. Battershall a massive loving cup of hammered silver and a cheque for thirty-five hundred dollars, the gift of over two hundred members of the parish, with a list of the donors.

In his response Dr. Battershall said in substance: "This cup, so beautiful in its design, can not hold the love which you have shown me from the day, twenty-five years ago, when I first came among you. If I have done anything it is because I have all along felt the uplift of your hands underneath my hands. Nor can this cup contain the full measure of the love which I have for you, the gratitude and joy which come to me on every remembrance of you. I shall treasure, and my children after me will treasure, this mark of your esteem and love, and generous recognition of the tie between pastor and people. May God bless you and give you His best gifts."

The gathering was one of marked interest and significance. The address of the vestry was beautifully engrossed and the cover emblazoned with the arms of the parish. Upon the loving cup was this inscription:

Rev. Walton W. Battershall, D. D.
from his grateful people
on the Twenty Fifth Anniversary
of his devoted work as
Rector of St. Peter's Church,
1874 *Albany, N. Y.* *1899*

On Sunday, November 5th, the second commemorative service was held. The rector was celebrant and preacher. The sermon was from the text: "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God."—I Thess. iii, 9.

After speaking of the tendency of mankind to measure the years by the pain and struggle in them, and the dominant note of joy that ran through the ministry of St. Paul, among other things, the rector said:

"On this commemoration, where there is so much to say that is deeper and more vital, you will not expect me to occupy your time with statistics. Of course, the work of the parish has been conducted and the congregation has duly contributed to the expenses of the parish and the general work of the church. For this, neither you nor I can claim more than the ordinary credit which is earned by the discharge of ordinary duties.

"You would not forgive me, however, if I failed to speak to-day of a work which has fallen within this quarter of a century, but with which most of us have only the relation that is given us by our love and reverence for the names of those who did the work.

* * * * * * * *

"I can speak without reserve, for in no real sense is the work my own. In the first place, the noble edifice, which we received as an inheritance, suggested and gave its accents to the work. The history of this building shows the economic value and suggestive power of good architecture in the structural lines of a church. In the second place, the completion and embellishment of the edifice, in large measure, has been due to the desire and purpose of the congregation of St. Peter's to build into the walls of this church, memorials of sanctified love and memory.

* * * * * * * *

"In the sacristy of Notre Dame, the venerable cathedral of Paris, they show the tourist the death mask of Archbishop Affre, and the bullet by which he was

murdered as he advanced toward a street barricade with a token of peace to the insurgents of 1848. The archbishop, as he died, murmured the words: 'The Good Shepherd giveth his life for the sheep.' Divine and enduring mark of the priest in the Church of Christ! If the need come, he must, in very deed and in literal interpretation, give his life for the sheep. All history and the annals of the day bear the red crosses of priestly immolations. The arrogant or the pampered priest has missed the distinctive token of his priesthood—the wound-mark of Christ.

"But it is not necessary to die in order to give your life. There is a costlier expenditure than death. The essence of life is love, and the sympathy which love begets. To give one's life for others is to work for them lovingly. Thus every true priest gives his life for the sheep."

On Monday afternoon, November 6th, the Rev. Dr. Enos, rector of St. Paul's Church, Troy, entertained the "Clericus" of Albany and Troy at luncheon in St. Paul's Parish House. The Rev. Dr. Battershall was the guest of honor. After the luncheon the Rev. Dr. Enos, in behalf of the Clericus, presented Dr. Battershall, in an appreciative address, a copy of the "Temple Shakespeare" in a morocco case suitably inscribed.

The commemorative services were brilliant in their musical features and gave expression to the young and vigorous life of the venerable parish. It was an occasion unique in the annals of St. Peter's, and was an augury of a history in the future as rich, honorable and fruitful, as that we have surveyed through nearly two centuries of work devoted to the glory of God and the upbuilding of His Church.

CHAPTER XV

DESCRIPTION OF THE EDIFICE

By the Rector, the Rev. Walton W. Battershall, D. D.

The First St. Peter's

THE present edifice is the third in the history of the parish. The first was built in 1715. It was a stone structure measuring forty-two by fifty-eight feet and stood a block below the site of the present church. The land for the first edifice was granted by letters patent from the Crown, and the building was erected under the supervision of the Rev. Thomas Barclay, missionary to the Mohawks and chaplain to the English garrison at Albany. Above the church, on an abrupt eminence which has since been levelled to the gradual ascent to the Capitol, stood Fort Frederick, which represented the English sovereignty in the province, and whose northeast bastion extended over the site of the porch of the present St. Peter's.

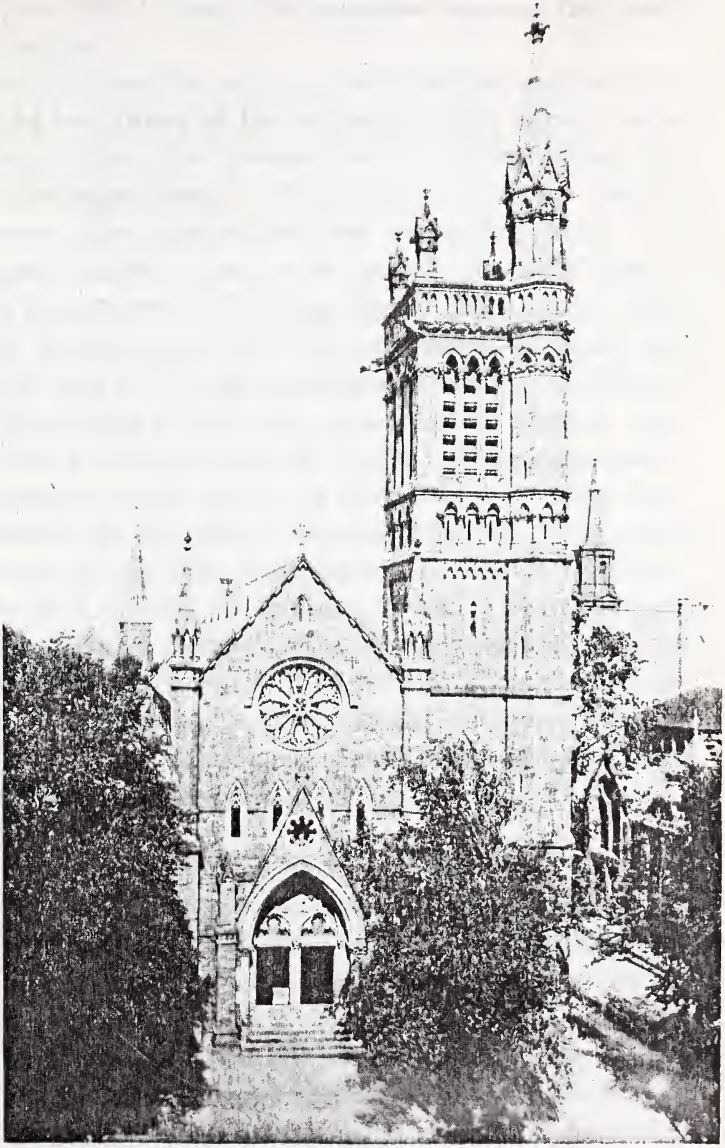
The little church under the shadow of the fort was the first house of worship of the Anglican Communion north of New York and west of the Hudson. It stood in the middle of the street like a rock in the midst of a brook tumbling down the flank of a mountain. On either side of the church ran the street, pressing apart the two lines of Dutch gables which straggled down the hill till it approached the river bank, where stood the old Dutch church, which again divided its current. These ancient landmarks in the colonial history of

Albany—the two obliterated churches—account for the grand and spacious thoroughfare which now climbs the hill and sweeps around the Capitol.

The Present Edifice, Style of Architecture

In 1790 the site of the present edifice was deeded to the parish by the City of Albany in exchange for the site on which the first church stood in the middle of the street and, in 1802, the last year of the rectorship of the Rev. Thomas Ellison, the second St. Peter's was built. It was considered a notable example of the style of architecture which prevailed at the period. In 1859, in the rectorship of the Rev. Thomas Clapp Pitkin, D.D., the second edifice was demolished, and on St. Peter's day, the 29th of June in that year, the foundation stone of the present structure was laid. The building was designed by Richard Upjohn, the distinguished architect of Trinity and St. Thomas' churches, New York city, and with the exception of the vestry room, which was placed on the west instead of the east side of the chancel, and the tower which was carried only to the eaves of the nave, the church was built in exact accordance with the design of the architect.

The dimensions are: length, 136 feet; breadth, 68 feet; height, 64 feet. The style of architecture is the decorated Gothic, of the French rather than the English type. Its French characteristics appear in the height of the nave and aisles, the apsidal chancel, the mouldings and curve of the arches, and especially the details of the completed tower. The design is learned, without suggestion of imitation or trace of academic formality, and the edifice in every feature shows conscientious and sympathetic study of what is generally considered the



best period in the development of Gothic architecture; the point which marks the equipoise between its growth and decline.

Gothic is not the only type of Christian architecture, but the best forms of Gothic undoubtedly express more perfectly than the Grecian or the Romanesque, the faith and aspiration of Christianity. In good Gothic, however, the constructive and decorative lines must suggest, not only emotion but power, not only spontaneity but reserve. The language of the pointed arch, must be associated with an impression of mass and height; and it is by this association that the architect of St. Peter's has given to his structure its singular dignity and profound religious feeling. The comparative shallowness of the chancel is obviously due to the limitations of the lot, which, though it extends from street to street, is not quite deep enough for the full proportions of a church of this magnitude. This however, touches a point of practical convenience, rather than of architectural aesthetics. The interior gives the impression of perfect proportion and the solemnity which is breathed from noble spaces and lines designed with devout skill and purpose.

Exterior of the Edifice

The material employed in the construction of the walls is the Schenectady blue stone, whose natural cleavage by exposure to the weather has taken a tint of green.

The decorative features of the walls, the doorways and window openings with their double mullions and geometrical traceries, are cut from the brown sandstone of New Jersey. The combination of the two varieties

of stone has resulted in fine harmonies and accents of color. The deeply recessed and richly moulded arch enclosing the double portal of the church, and the windows of the aisles, clerestory and apse, give to the body of the edifice its decorative points and its architectural interest. The broad, well-projected buttresses between the large windows of the aisles suggest mass and strength. Before the completion of the tower, perhaps the most attractive feature of the exterior was the polygonal apse, whose walls, rising to an unusual height, are pierced by six lancet windows, each of which is bisected by a slender mullion and crowned with elaborate tracery.

The Memorial Tower

The design of the architect included a tower which, at the building of the church, was carried to the height of fifty-six feet and, at that point, provided with a temporary roof. The tower as originally sketched was massive but severely plain. It did nothing to fulfill, indeed it was hardly in accord with, the architecture of the body of the edifice. Evidently the design was more or less controlled by considerations of expense, and doubtless it was owing to these considerations, that the church for fifteen years stood with its truncated tower. The tower as it stands, was erected in 1876 as a memorial to Mr. John Tweddle by the munificence of his wife and children, Mrs. Joseph Wilbur Tillinghast and Miss Anna Eliza Tweddle. It was designed by Mr. Richard M. Upjohn, and constructed by Messrs. Ellin & Co. of New York. At the benediction of the tower, the vestry placed in the Tower-Room a tablet which bears the following inscription:

This Tower from the
eave of the Nave was built in the
year of Our Lord 1876.
To the Glory of God
and in memory of his faithful servant
John Tweddle;
Sometime Warden of this Parish.
He entered into Rest, March
9th, 1875 and, by the bounty
of his Wife and Children,
this Monument completes
and adorns the Sanctuary
he loved.

"And Jacob set up a pillar in
the place where He talked
with him; even a pillar of stone."
Gen. xxxv. 14.

This Tablet was erected by the Rector and Congregation of St. Peter's Church, at the Dedication of the Tower on the Festival of St. Michael and All Angels, A. D. 1876.

The completed tower is one of the most elaborate and impressive examples of the decorated French Gothic on the continent. Its architectural value is such that it justifies a detailed description. It is a massive shaft about twenty feet square bearing on its salient angle a projecting octagon which carries a spiral staircase. The total height from base to cross is one hundred and eighty feet. The architecture of the tower is essentially that of the church. Its French character,

however, is more strongly accentuated, and its decorative details are much richer and more striking. From the ground to the height of about seventy-five feet, the massive shaft is treated with extreme simplicity, the blue stone ashler being relieved by occasional bands and small windows encased in brown sandstone. At the height of seventy-five feet a series of deeply recessed arches nine feet in height encircles the entire tower.

Above this decorated girdle in brown stone, is the belfry, thirty feet in height. Each of its four faces is pierced with three lancet windows, separated by richly moulded shafts and crowned by arches whose mouldings rest on sculptured heads. This group of lofty lancets, with their elaborate treatment of shaft and capital and arch, is the most important and beautiful feature of the tower. The carving of the capitals is continued around the octagon and the three other angles of the structure.

The belfry is surmounted by a heavily moulded parapet about eight feet in height, pierced with arched openings and resting upon a broad band of foliage carved with great vigor and boldness, which girdles the tower and from which, at each of the three exposed angles, projects a huge gargoyle. These gargoyles stretch out their winged, griffin-like forms and tiger-like heads to the north, east and west, projecting about eight feet beyond the body of the tower. They are striking and effective features in its decorative treatment, and give it unique character. They constitute the largest stones used in its construction, the weight of each gargoyle being three tons. The bat-like wings are folded back and ingeniously conceal the massive butt of stone set in the walls to counterbalance the projecting body of the sculptured monster.

These gargoyles, which in general outline resemble those on St. Stephen's Church, Vienna, reproduce one of the most remarkable traits of Mediaeval Gothic; the fantastic and grotesque element which lay close to, and was interblended with, its exquisite expressions of aspiration and prayer. They represent the bestial and demoniac forces which haunt the soul and assail its higher life. This probably was the thought of the sculptors of the old cathedrals, when they carved contorted shapes and malignant faces on the eaves and towers of the shrine where the higher life finds its shelter.

The meaning of the gargoyles which project over the belfry of St. Peter's also interprets the fantastic animal forms and the grotesque human faces which decorate the salient points in the upper stages of the tower. These sculptures show great imaginative force and artistic skill and, while one can get their full value only as he climbs the spiral stairway to the roof of the tower, they give to the structure from even distant points of view, richness and picturesque interest. At each angle of the parapet and directly over the gargoyles rises a square turret. On the main angle, on the corner of the street, the staircase octagon is continued sixty feet above the roof of the tower and is surmounted by a stone spire of exceeding gracefulness, which ends with a massive finial, bearing in gilded iron the double cross of Holland.

The Bells

By the generosity of George Tweddle, the belfry was equipped with a Chime of eleven bells, which were cast in the foundry of Meneely & Kimberly, Troy, N. Y. The bells are perfectly attuned and their combined

weight is six tons. The following is a statement of the tones and weights of the bells composing the Chime:

E flat, 3,150 pounds; F, 2,150 pounds; G, 1,600 pounds; A flat, 1,250 pounds; B flat, 850 pounds; C, 600 pounds, D flat, 500 pounds; D, 450 pounds; E flat, 400 pounds; F, 300 pounds; G, 250 pounds. The aggregate weight of the bells is 11,500 pounds. The Inscriptions on the bells are as follows:

Great E Flat Bell

John Tweddle.

"Pray for the peace of Jerusalem. They shall prosper that love Thee."

"Gloria in Excelsis Deo."

This chime of bells was given to St. Peter's Church, Albany, N. Y., by George Tweddle, Christmas, 1875, in memory of his father and mother, John and Sarah Tweddle.

F Bell

Mrs. Sarah Tweddle.

"Enter into His gates with thanksgiving and into His courts with praise."

G Bell

George Tweddle.

"To tell of Thy loving kindness early in the morning, and of Thy truth in the night season."

A Flat Bell

Mrs. Mary Tweddle.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

B Flat Bell

G. Robert Tweddle.

"Blessed are they that mourn; for they shall be comforted."

C Bell

J. Boyd Tweddle.

"Blessed are the meek; for they shall inherit the earth."

D Flat Bell

H. Arnold Tweddle.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

D Bell

George Tweddle, Jr.

"Blessed are the merciful; for they shall obtain mercy."

E Flat Bell

Mary F. Tweddle.

"Blessed are the pure in heart; for they shall see God."

F Bell

Rev. Walton W. Battershall, Rector of St. Peter's.

"Blessed are the peace-makers; for they shall be called the children of God."

G Bell

"Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven."

The Old Bell

Sharing the belfry with the Chime, but not forming part of it, is the bell which swung in the steeple of the first St. Peter's Church and summoned to divine service the garrison of the Fort, the people of the little frontier city, and the Indians encamped outside the "palisadoes," who had come out of the forest for barter or to brighten the links of the "Covenant Chain" between the Province and the six tribes of the Iroquois Confederacy. This interesting relic of olden days, incorrectly called the "Queen Anne Bell," bears in raised characters the following inscription:

St. Peter's Church, Albany 1751. Minister, J. Ogilvie. J. Stevenson, E. Collins, Church Wardens.

Its thin voice, somewhat cracked, strikes the numerals of the new year in the midnight chimes on New Year's Eve.

The Interior

It is in its interior effects that the building chiefly declares its devotional values. As one enters the portal, there is thrown over him a spell which compels reverent thought. It seems as if the noises of the world were hushed in the large, silent spaces, and the glare of the sun had lost its power to allure or to irritate in the calm twilights. The whole atmosphere and tone suggest mystery and worship. It is difficult to instance





any specific feature which dominates in this devotional effect. The height of the chancel, the spaciousness of the nave, the dignity of the architectural lines, the harmony of color in the decorative treatment; all contribute to the sense of vastness and solemnity, which is enhanced by the chastened light that takes the dyes of the rich coloring in the windows.

From the foot of the broad alley of the nave, the eye is impressed by the most important structural feature of the interior—the series of arches sustaining the clerestory, and rising from massive octagonal stone columns with that fine curve, which lies between an undue depression and an undue sharpness of apex. The intricate tracery of the roof gives a vague sense of richness, but its details are lost in shadow. The vision is carried along the noble curves of the arches of the nave, and rests on the altar surmounted and engirdled by the lofty windows of the apse.

In 1885 important changes were made in the Chancel and its environment. The altar originally stood in the chord of the apse and the choir occupied the gallery over the porch of the Church. In the year mentioned the present altar and reredos were built into the east wall of the chancel,[1] the north wall of the chancel and the wall at the terminus of the north aisle were pierced with the arches of the organ chamber, and the choir room was built with reference to the introduction of a surpliced choir.

In the same year, the walls of the interior were decorated under the supervision of Mr. Robert W. Gibson, architect of All Saints' Cathedral. The decoration is

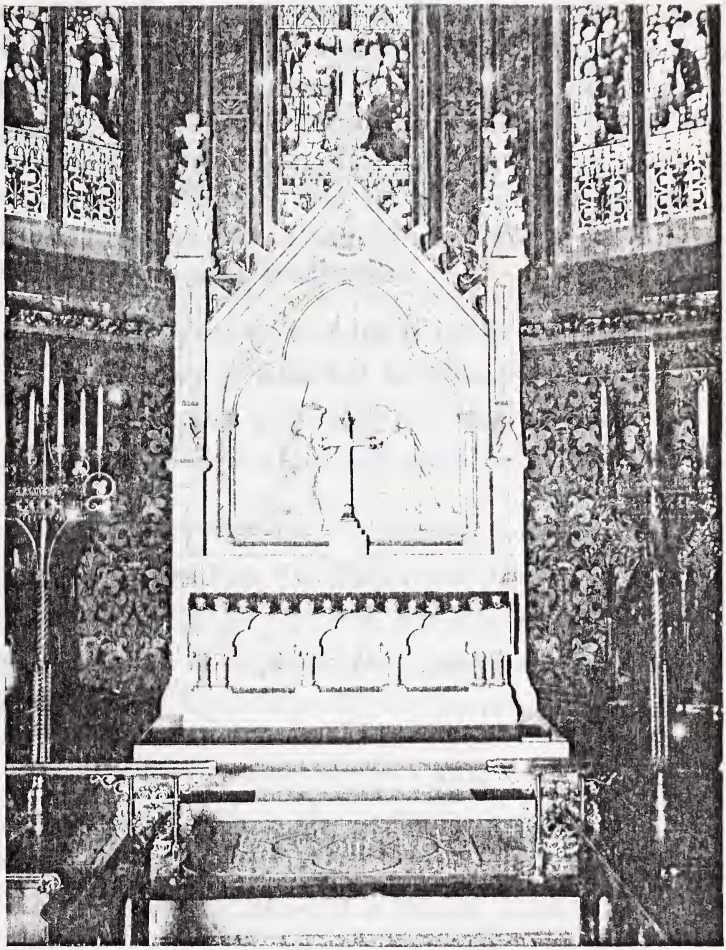
[1] *We indicate the points of the compass in their ecclesiological interpretation.*

thoroughly Gothic in its spirit and detail. The background of color is a rich yellow, which furnishes a good reflecting surface, required by the dim light of the interior. The decorative treatment gives warmth and relief to the walls and strictly conforms to the architectural lines of the building. It has the grace of quietness, temperance and unsensuousness, and carries into color the subtle harmonies of the structure.

The basis of the design for the decoration of the chancel was furnished by Messrs. Clayton & Bell of London, but its details received judicious modifications from Mr. Gibson. The treatment of the walls beneath the chancel windows is provisional and is intended ultimately to be replaced by colored marble or mosaic. The decoration is rich in symbolism and deepens in splendor as it approaches the altar, which stands with its emphasized treatment as the dominant feature and explanation of the edifice.

The Memorial Altar and Reredos

The Altar and Reredos were erected in 1885. They were designed by Mr. Richard M. Upjohn, and, with the exception of the sculptured angels, the work was executed by Messrs. Ellin & Co. of New York. The material employed is Caen stone and the type of architecture is the decorated Gothic of the church. The Altar is raised from the floor of the nave by seven stone steps, three of which form the ascent from the Sanctuary pavement. It is eight feet, three inches in length, and the front is deeply recessed by round arches, which are supported by columns of tinted marble and enclose symbolic sculpture. The Reredos, with its massive buttresses, defines the central plane of the polyginal





apse, and its apex lifts its cross against the base of the central lancet of the chancel. It bears on its salient points interesting bits of sculpture; but the chief sculptural feature are two angels, designed in high relief, with outspread wings, kneeling above the retable in adoration of the cross, which forms the background of the Reredos. These devout and beautiful figures were modelled by Mr. Louis St. Gaudens in the studio of his brother, Auguste, and are a significant product of recent religious art. The north buttress of the Reredos bears the following Inscription:

To the glory of God and in sacred and loving
memory of Elizabeth McClintock Pruyn,
Born Oct. 31st. 1853, evermore at Rest
Dec. 20th, 1884.

The south buttress is inscribed:

And we also bless Thy Holy Name for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them, we may be partakers of Thy heavenly kingdom.

The Altar Cross

The brass Cross on the retable is an earlier memorial and bears the Inscription:

In Memory of Mary Ada Pierson, Easter, 1881.

The Credence

In the same year that the altar and reredos were constructed, the Credence table was built into the wall on the south of the altar. It is a dignified composition,

cut from Caen stone, after the design of Mr. Richard M. Upjohn. The upper portion consists of a recessed arch enclosed in a square, whose exterior moulding terminates in sculptured corbels. Below the table, blended with conventionalized flowers are the words:

"Blessed are the pure in heart; for they shall see God."

May XXIII A. D. MDCCCLXV.

On the base runs the Inscription:

In loving memory of Catharine Elizabeth Van Vechten Ten Eyck.

The Altar Rail

The Sanctuary is separated from the Choir by a brass trefoil Rail supported by standards of beaten brass of intricate workmanship. It was designed by Robert W. Gibson, and is inscribed:

In memory of Mary Jane Perry, wife of John S. Perry, and their deceased children.

The Mosaic Pavement of the Chancel

At the time of the remodelling of the chancel, the floor was laid in mosaic, after designs by Mr. Robert W. Gibson. The choir pavement has no specific decoration except the wave-lines on the chancel steps symbolizing the laver of baptism. The mosaic of the Sanctuary on the other hand has an elaborate symbolic treatment, the chief features of which are the symbols of the four Evangelists and the sacred Monogram at the base of the altar steps.

A small brass plate inserted in the mosaic bears this Inscription:

The Pavement of this Sanctuary was given in loving and sacred memory of Orlando Meads, Twenty-seven years Vestrymen and eight years Warden of this Parish. Died February 11, A. D. 1884.

The Sanctuary Candelabra

These were placed in the church the Christmas of 1897. They are the design and workmanship of the Tiffany Company, New York city, and are massive structures of brass treated in rich Italian Gothic. They stand on the pavement either side of the altar, each Candelabrum bearing seven candles. The bases are inscribed:

In loving memory of Luther Henry Tucker, sometime Vestryman of St. Peter's Church. Entered into Rest, February Twenty-third, MDCCCXCVII. These Candelabra are given by his wife and children for the Glory of God's House.

The Organ Chamber

The right hand column of the arch of the Organ Chamber which opens upon the north aisle bears a brass tablet inscribed as follows:

This Organ Chamber was built in the year of our Lord 1885 for the worship of God, and in sacred memory of His servant, Giles Ward Porter, a man of integrity and faith, for many years a communicant of this Altar, who entered into Rest March 11th, A. D. 1859.

The Organ

The organ was built in 1886 by Hilborn Roosevelt of New York City and is an instrument of unusual delicacy and power. It has three manuals and full pedal compass. As originally constructed, it was provided with twenty-seven stops and fourteen couplers and pedal combinations. In 1895 the instrument was renovated by Michel and six stops were added. It has a good foundation of solid diapason tone, and excels in the richness of its orchestral and imitative stops. The lofty arch of the Organ Chamber on the north side of the Choir throws the full power of the organ into the Chancel, which serves as a spacious sound chamber. Its high roof and apsidal walls have acoustic qualities which reinforce the musical effects, vocal as well as instrumental.

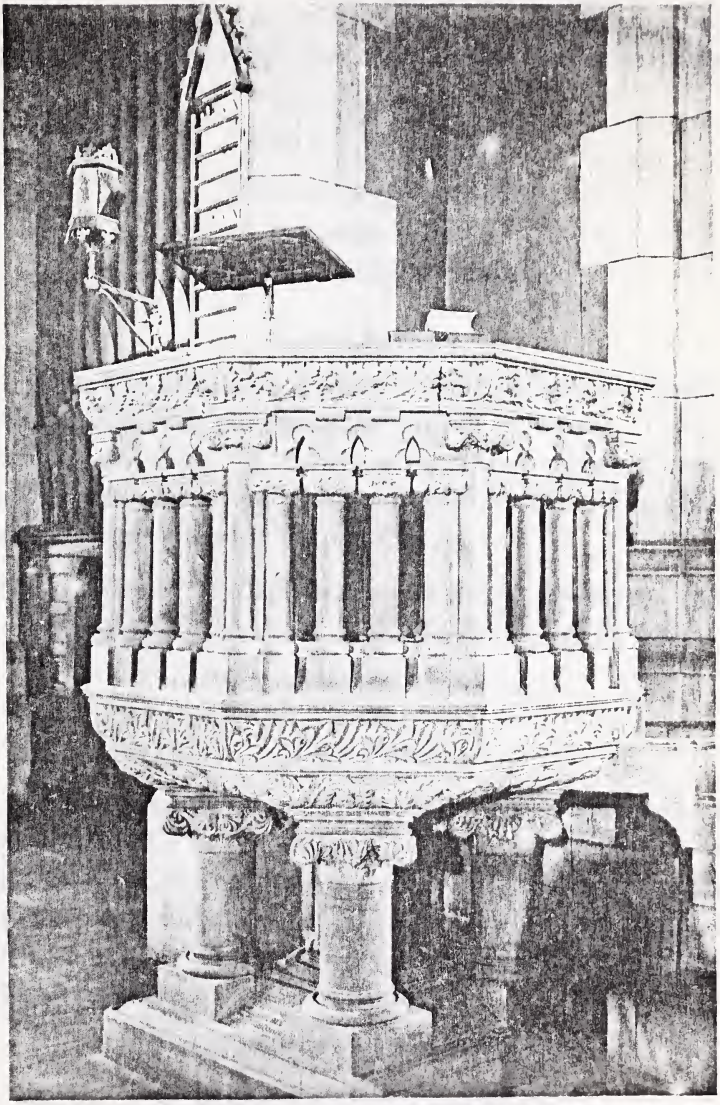
The Choir Room

The Memorial Choir Room was built in 1886 and contains the choir library. It was supplemented in 1895 by the larger room, in which the rehearsals are now conducted. The elaborate stone doorway designed by Upjohn, which opens into the church from the memorial Choir Room bears the following Inscription:

This Choir Room was built in sacred memory of Harmon Pumpelly, entered into Rest September 28th. A. D. 1882.

The Pulpit

This was built in 1886 by Ellin & Co. of New York after the design of Robert W. Gibson. It is a peculiarly rich and beautiful composition in Venetian Gothic. The





material is the red sandstone of Carlisle, whose close texture takes the intricate sculpture. The base, whose foundations rise from the crypt, bears the Inscription:

In Memoriam
John Rutger Bleecker
Eliza Attwood Bleecker
Benjamin Tibbits
Elizabeth Bleecker Tibbits

The Lectern

This fine bronze, the work of the Gorham Company, New York, was placed in the church in 1892. It represents an angel of heroic size, whose uplifted hands support the frame on which the Bible rests. The globe which forms the base is inscribed:

To the Glory of God's Word and in loving memory of John Macdonald entered into Rest March 27, A. D. 1892

"For so He giveth His Beloved sleep."

The Font

This memorial of an earlier date was transferred to its present site in the changes of 1885. Its position at the porch of the church symbolizes the rite of Baptism as the initial sacrament of Christ's religion and door of His church. The Font is a graceful structure of white marble and bears the Inscription:

"He shall gather the lambs with His arms."

In Memoriam C. S. P. Aged X.
A. D. MDCCCLXVII.
In Pace, Die Ascensionis.

The Memorial Windows

The solemnity and beauty of the interior are due in large measure to the devout treatment and artistic merit of the stained glass in the windows of the apse and aisles. Except in the chancel, there has been no attempt to secure uniformity of method or sequence of theme. The windows were treated at various dates by various artists. The only aim was to obtain the deepest devotional feeling and the highest aesthetic value that could be given by the ecclesiastical art of the present day. The Gothic character of the edifice of course controlled the general treatment of the windows.

The Chancel Windows

The six great lancets of the apse were treated subsequent to 1885. They are the workmanship of Messrs. Clayton & Bell of London. Each lancet, bisected by its mullion, displays in its upper section two life-size figures of angels bearing musical instruments. The light streams into the chancel, solemnized by their sweet majestic faces and the rich vestments which fall in stately lines about their forms. The angels of the middle lancet above the altar stand with hands folded in prayer. Beneath this chorus of angels each lancet displays a significant scene in the life of St. Peter. The two series of illumination are separated by arabesque work. The serenity and joy of the angelic chorus are in suggestive contrast with the human struggle and consecration depicted in the scenes from the history of the great Apostle, and the lesson of each is blended and completed in the sculptured angels adoring the cross above the Altar, and the angel in bronze at the entrance of the chancel bearing the Bible.





The Harriet Langdon Parker Window

The lancet next to the chancel arch of the organ chamber, pictures The Call of St. Peter, with the legend: "Follow Me, and I will make you Fishers of Men." St. Matt. IV, 19.

Underneath is the memorial Inscription:

To the Glory of God and in loving memory of Harriet Langdon Parker daughter of Edmund and Katharine Langdon Roberts of Portsmouth, N. H. and beloved wife of Amasa J. Parker of Albany.

At Rest June 27th. 1889. "Her children arise up and call her blessed, her husband also, and he praiseth her."

The Irwin Window

The second lancet pictures The Confession of St. Peter, with the legend: "Thou art the Christ, the Son of the living God." Underneath is the memorial Inscription:

In memory of William P. Irwin, entered into Rest Oct. 30, A. D. 1876.

The Taylor Window

The third and middle lancet pictures The Charge to St. Peter with the legend: "Jesus saith unto him Feed My Sheep." Underneath is the memorial Inscription:

In memory of John Taylor.
Entered into Rest, Sept. 13. A. D. 1863.

The Tremain Window

The fourth lancet pictures The Pentecostal Sermon of St. Peter, with the legend: "This Jesus hath God raised up; whereof we all are witnesses." Underneath is the memorial Inscription:

In memory of Lyman Tremain. Entered into Rest
Nov. 30. A. D. 1878. Also of his Sons,
Frederick Lyman Tremain, died Feb. 8th, 1865.
and Grenville Tremain died March 14th, 1878.

The Peltz Window

The fifth lancet pictures The Healing of the Cripple by St. Peter and St. John at the Beautiful Gate of the Temple, with the legend: "In the Name of Jesus Christ of Nazareth rise up and walk." Underneath is the memorial Inscription:

In loving memory of
Mary Marvin Learned, wife of John De Witt Peltz
who died November 23rd. A. D. 1888.
In the 33rd. year of her Age.

The Amasa J. Parker Window

The sixth lancet pictures The Release of St. Peter, with the legend: "The angel of the Lord came upon him, and a light shined in the prison." Underneath is the memorial Inscription:

Amasa J. Parker, at Rest 13th. May 1890, ÆT. 83.

"Faithful unto death."

The Aisle Windows

The aisle windows are large and dignified openings, with two stone mullions and elaborate tracery in each window. The three spacious compartments surmounted by a cusped circle, give ample exposures for the decorative treatment of the glass. Like the chancel lancets, all the aisle windows have been treated by eminent English artists, who have adopted a key of color suited to our vivid American sunlight.

In describing the windows, we begin on the left of the chancel arch at the end of the south aisle.

The Corning Window

This window, the workmanship of Messrs. Heaton, Butler & Bayne, was placed in 1870. It is a minutely detailed composition depicting "The seven corporal acts of mercy." It bears the Corning and Tibbits arms with the legend "Per Industria nil sine Numine." In the cusped head of the window is the enthroned Christ. Underneath is the memorial Inscription:

Gertrude Tibbits Corning, entered into Rest Jan. XXII. MDCCCLXIX. In Pace.

The Pruyn Window

This window was made in 1869 by Messrs. Clayton & Bell in the earlier and more severely ecclesiological manner of these artists. It pictures the scene of the Crucifixion. At the head of the window is the mystical marriage of St. Catharine. At the base are subordinate scenes of the Crucifixion, the three Maries and the

Procession to the Cross. It bears the memorial Inscription:

In memory of Harriet C. Turner, wife of John V. L. Pruyn, who died March 22, 1859 in the 37th year of her age: also of Harriet Catherine, daughter of the aforesaid John and Harriet, who died Feb. 25, 1858, in the 9th year of her age.

The Sherman Window

This was designed and put in at the same time as the Pruyn window and is by the same artists. It pictures the three Maries and the angels at the sepulchre of our Lord, and illustrates the text: "Why seek ye the living among the dead, He is not here; He is risen." In the cusped opening at the head of the window is the ascending Christ. Underneath are subordinate scenes in the narrative of the Resurrection. The following is the memorial Inscription:

In memory of Sarah L. Turner, wife of Watts Sherman, who died Aug. 4, 1838 in the 21st year of her age.

The Cooper Window

This was designed by Messrs. Clayton & Bell in 1879. It represents Christ giving peace and healing to the various types of human misery. At the head of the window is the Agony in Gethsemane, and at the base is the text: "Come unto me all ye that labour and are heavy laden and I will give you rest;" also the memorial Inscription:

In memory of John Tayler Cooper, entered into rest Aug. 13, A. D. 1878.

The Weaver Window

This window was designed by Burne-Jones and was made under his supervision by the William Morris Company of London. Its theme is the Christology of the Old and New Testaments. The head of the window depicts the Temptation in the Garden of Eden. Below are the three great types of Christ in the old Covenant, with the titles: "Abram Heres Mundi. Melchisedech Rex Salem. David Rex Israel."

At the base are three scenes from the Nativity of Christ; the Annunciation, the Birth and the Adoration of the Kings, with the legend: "Benedictus qui venit rex in Nomine Domini. Pax in caelo et gloria in excelsis."

This window was the gift of Mr. George S. Weaver, one of the wardens of the parish, in 1880.

The Wells Window

This is the design and workmanship of Henry Holiday, the distinguished pupil of Burne-Jones. It was erected in 1884. The head of the window gives the Raising of Lazarus. The large figures underneath are the Three Maries. Below the Mary of Bethany is the scene depicting the penitent washing the feet of Christ. Below the Virgin Mary, the mother of Christ is pictured fainting at the foot of the Cross. Below Mary wife of Cleophas, the three Maries are represented on their way to the Sepulchre in the garden. At the base of the window is the Inscription:

In memory of Agur Wells, died January 21st, 1876, and Abigail Wells, died March 26th, 1880.

The Owens Window

This window in the façade of the church, at the end of the north aisle, was put in its place in 1885 and is the work of Mr. Henry Holiday. It stands over the font and its theme is the Sacrament of Christian Baptism. The cusped opening at the top pictures Christ blessing the children. The chief section of the window depicts the Baptism of our Lord with the legend underneath: "This is my beloved Son in whom I am well pleased. St. Matthew iii, 17.

The subordinate scenes at the base give St. Philip accosting the eunuch of queen Candace, the discourse of Christ with Nicodemus at night and the Baptism of Lydia and her household.

The memorial Inscription reads:

In memory of Edward Owens, ob: Nov. 19th, 1862 and his wife, Polly Sabina Hawley, ob: April 10th, 1884.

The Kidd Window

This window is also the work of Mr. Henry Holiday and was put in place in 1884. It represents scenes in the Infancy and Boyhood of our Lord. In the chief section of the window, the middle opening pictures the enthroned Virgin and the divine Child. On either side are the adoring kings, or magi, presenting gifts to the Infant Christ. Below this scene is the legend: "They presented unto Him gifts, Gold, Frankincense and Myrrh."

Underneath the "Adoration," is pictured the Flight into Egypt, the Boy-Christ in the Temple and the Boy-Christ in the carpenter shop of Nazareth.

The opening at the head of the window depicts the Angels of the Nativity with the legend: "Gloria in Excelsis."

At the base is the memorial Inscription:

To the glory of God and in memory of James Kidd, died May 20th, 1879

The Pumpelly Window

This design of Messrs. Clayton & Bell was made in 1883. It depicts the scene of the Transfiguration with the figures of the illumined Christ, Moses and Elias, and the three Apostles, St. Peter, St. James and St. John. Underneath is the text: "He was transfigured before them." The cusped circle above gives the risen Christ and St. Thomas. The base of the window pictures the miracle of our Lord at the foot of the mountain of the Transfiguration, below which runs the text: "They were all amazed at the mighty power of God."

The memorial Inscription is as follows:

In loving memory of Harmon Pumpelly sometime Warden of St. Peter's Church. Entered into Rest Sept. 28, 1882.

The Dexter Window

This window, the work of Mr. Henry Holiday, was put in place in 1884. It represents Faith, Hope and Charity. Beneath the mailed figure of militant Faith is the legend: "Contend earnestly for the Faith," and the scene of St. Peter's Confession of the Divinity of our Lord. Beneath the figure of Charity protecting two children is the legend: "Love one another for love

is of God," and the scene of St. Peter and St. John healing the cripple at the Beautiful Gate of the Temple. Beneath the figure of Hope parting the clouds, is the legend: "Looking for that blessed hope," and the vision of St. John at Patmos through "a door opened in heaven."

In the cusped circle at the head of the window is the glorified Christ amid the seven golden candlesticks.

The memorial Inscription reads:

In memory of James Dexter, George Dexter, June 21, 1883.

On the stone base of the window is a brass plate with the Inscription:

This tablet is erected to the memory of Dr. Samuel Dexter who was born in Northampton, Mass. on November 14th, A. D. 1756, moved to Albany in A. D. 1790 and died on August 29th, A. D. 1825. He and his sons, George and James, were members and vestrymen of this Parish. These all died in Faith.

The Ten Eyck Window

This window was placed in 1876, and is the work of Edmonson, of Manchester, England. It pictures the scene in the Temple where St. Simeon blesses the Infant Christ. In the right compartment is the Blessed Virgin and St. Joseph. In the left compartment St. Ann. Underneath runs the text: "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation."

In the cusped opening above is depicted the archangel St. Michael slaying the dragon. The memorial Inscription reads:

In memory of Abraham R. and Ann Ten Eyck.

The Talcott Rose Window and Lancets

The façade of the church, above the porch, bears four lancets surmounted by a large rose, or Catherine wheel window, so called in allusion to the martyrdom of the saint. The rose window was designed and made by the Tiffany Company of New York in 1890; the lancets in 1892. The color-scheme of the rose window was suggested by the 13th century glass of Chartres cathedral. It is of peculiar depth and richness and varies with the varying lights of the western sun. Four arms of the window are lighter in treatment than the others, making a cross, amid the arabesques of which, are the traditional symbols of the four Evangelists. On the pillar on the left of the church porch is the memorial tablet which reads:

The Rose window and its lancets are a loving memorial of Sebastian Vischer Talcott and his dear wife Olivia Maria Shearman.

Sebastian Vischer Talcott, born 24th Nov. 1812, died 10th Nov. 1888.

Olivia Maria Shearman, born 14th Oct. 1823, died 29th Jan. 1888.

The gift of their daughter, Sarah Talcott Pruyn.

The Leake Window

Above the west door of the north aisle are two small lancets which have been treated as memorials, with decorated glass of artistic interest.

The right hand lancet was made by Mr. Theodore H. Leake, of the firm of Leake & Greene, Pittsburg, Pa. It is composed of plated glass and displays simply a Roman cross with the word, *Julia*, underneath. This

window was the gift of Mr. James H. Leake in the year 1884, in memory of his infant daughter.

Van Vechten Window

The second of the lancets above the side door was placed in 1885, and is the work of Miss Mary Tillinghast of New York. It represents the youthful St. John Baptist, above whom are the faces of two cherubs, and underneath is the text: "The Day Spring from on high hath visited us to give light to them that sit in darkness." The window, the gift of Mrs. Tunis Van Vechten, has no further inscription, but it is a memorial to Margaret Kendrick.

The Banyar Window in Choir Room

This was put into the present church at the time of its building, 1860, and it is a good specimen of the work of Doremus of New York at that period. It was reconstructed and transferred to the Pumpelly Memorial Choir Room in 1890. It consists of four lancets. The left illustrates the Good Samaritan; the second, the Blessing of Jacob; the third, the Blessing of Ephraim and Manassas, and the fourth depicts an angel holding a scroll. The window bears the Banyar arms and the Inscription:

In memory of Goldsbrow Banyar.

The Memorial Tablets

In the Tower Room is the original Altar of the present church, which was removed from the chancel in 1885; also the Tweddle Tablet, the inscription of

which has been given under the description of the Memorial Tower. The other tablets in the Tower Room are as follows:

The Potter Tablet

To the memory of Mary Jane, wife of the Rev. Horatio Potter, D. D. Rector of this church, and daughter of David Tomlinson Esq. of Schenectady. Died June 8th, 1847.

Known in this parish during 14 years as the unwearied friend of the poor.

"They rest from their labours and their works do follow them."

The Banyar Tablet

Sacred to the memory of Goldsbrow Banyar, who died in this city Nov. 4, 1815, aged 91 years.

He was a zealous advocate of the doctrines and worship of the Protestant Episcopal Church.

The Porter Tablet

In memory of the Rev. John C. Porter, Rector of Trinity Church, Natchez; who departed this life on the 21st. of October, 1830; at the residence of Major James L. Trask, near Woodville, Wilkinson County, Mississippi; aged 25 years, 11 months and 12 days.

This monument is erected by Salem Dutcher, Junr. John W. Ford, Thomas Hun, John D. Mc. D. Mc. Entire, Nicholas Quackenbush, and Richard Yates, surviving class mates of the deceased, as a tribute of respect to his distinguished talents and exalted virtues.

The Meads Tablet

This sculpture of "Faith gazing at the Cross" is an early but notable work of the Albany sculptor, Erastus Palmer. It represents a draped figure in unstudied pose, with clasped hands, gazing intensely with eyes of unquestioning trust and surrender at an uplifted cross. With pathetic simplicity it tells its story and finds for it instant and profound interpretation. Underneath the alto-relievo is the memorial Inscription:

Elizabeth Brant Wilson, wife of Orlando Meads, Died Dec. 29, 1850.

Looking with faith to the better life hereafter, she so walked here in love and duty that they who sorrowed most for her departure, still more blessed God for her life and good example.

The Gourlay Tablet

This tablet is on the wall of the north aisle and bears the following Inscription:

"Thy will be done." "Blessed are the dead which die in the Lord."

In loving memory of Margaret Campbell Gourlay. Born April 29, 1816. Born again into Life Immortal, January 15th, 1884.

With unfaltering faith, unwearied patience and ardent charity she served her Master in bringing His love and solace to the Children of Sorrow.

Also in loving memory of her son, William James Gourlay, who after a blameless life of twenty-three years, May 12th, 1866, a week before the time appointed for his Ordina-


ELIZABETH BRANT WILSON
WIFE OF
ORLANDO MEADE
DIED DEC. 20 1880.
LOOKING WITH FAITH TO THE BETTER LIFE HEREAFTER, SHE SO WALKED
HERE IN LOVE AND DUTY THAT THEY WHO SORROWED MOST FOR HER
DEPARTURE, STILL MORE BLESSED GOD FOR HER LIFE AND GOOD EXAMPLE.

tion to the Diaconate of the Church of God, entered into the Rest as he was girding himself for the Work of his Lord.

"I call to remembrance the unfeigned faith which is in thee which dwelt first in thy mother.—II. Epis. to S. Tim. I. 5.

The Barnard Tablet

This is also on the wall of the north aisle and is inscribed as follows:

"I believe in the Holy Catholic Church, the Communion of Saints, the Resurrection of the Body and the Life Everlasting, Amen."

In sacred and loving memory of Daniel Dewey and Catherine Walsh Barnard, who entered into Rest April XXIV A. D. MDCCCLXI—June XX A. D. MDCCCLXXVI. The one after a life of private honor and public service in Church and State; the other after a life of dignity, duty and devotion; "A holy woman who trusted in God;" both humble and faithful servants of their Divine Master, believing in partaking of, and now enjoying the Communion of Saints.

In the Church in which they worshipped together, this tablet is placed, a tribute of faithful filial love.

Bi-Centennial Tablet

This historical tablet was placed on the outside of the Tower at the celebration of the Bi-Centenial of the City of Albany in 1886. It bears the Inscription:

In the middle of State, formerly Jonkers, Street, one block below, stood the first English Church built A. D. 1715. upon ground granted by letters patent from King George the First. It bore the name of St. Peter's Church. The parish was incorporated A. D. 1769.

The second St. Peter's Church was built on this site A. D. 1802, and bore this Inscription: "Glory be to the Lord, for He is good, for His mercy endureth for ever."

The present edifice was built A. D. 1859. Upon this spot stood the north east bastion of Fort Frederick.

Objects of Antiquity and Interest in the Vestry Room

Original Land Grant

This patent, granted by Queen Anne on Oct. 21st, 1714, conveyed the site of the first St. Peter's. It is beautifully engrossed on parchment and bears the great seal of the Province. The seal on the obverse gives the effigy of Queen Anne holding the orb and receiving gifts of wampum and beaver from two kneeling Indians, and on the reverse the royal arms.

The Charter of Incorporation

This was granted by George the third on April 25th, 1769. It confirms the grant of land on which the first Church stood, the grant of land by the City of Albany for the Burial ground, and incorporates

The Rev. Henry Muro, clerk, Rector of St. Peter's Church in the City of Albany and others as Rector and Inhabitants of the said City of Albany in the County of Albany in Communion of the Church of England as by law established.

It is a voluminous document engrossed on parchment, from which depends the great seal of the Province bearing the effigy of King George III and the royal arms.

It is signed by Sir Henry Moore, royal Governor of the Province.

The Communion Plate

This ancient plate consists of six pieces of massive silver, each of which bears in deep incision the royal arms and the legend

The Gift of Her Majesty Ann by the Grace of God, of Great Britain, France and Ireland and of Her Plantations in North America, Queen, to Her Indian Chappel of the Onondawgus.

This plate was intrusted by the Governor, Sir Robert Hunter, to the custody of St. Peter's Church, which was the chapel for all Indians of the Province except the Mohawks. It has been in constant use in the parish for almost two hundred years. The hall-marks indicate the date 1712.

The Old Bible

This Bible was sent over from England with the Communion plate. It is a folio of the type known as the Baskett Bible and is beautifully printed and rubricated.

The Alms Basons

Two of these silver basons bear the Inscription:

From the worshipful Philip S. Van Rensselaer, mayor of the city and vestryman to St. Peter's Church, Albany 1799.

The other two are similarly inscribed with the date *1805.*

The Baptismal Bowl

This is a graceful silver bowl presented by Mr. Philip S. Van Rensselaer on Christmas day 1823. A flaming beacon, the crest of the Van Rensselaers, is engraved upon the bowl with the initials

P. S. V. R.

The Pruyn Memorial Alms Bason

This is a large bason of old Spanish silver and of exquisite design. The centre, from which are decorated spiral radiations, is evidently an insertion of much older date than the rest of the bason. This interesting piece of antique silver bears the Inscription:

Presented to St. Peter's Church Albany by Mrs. John V. L. Pruyn in loving memory of her husband who died Nov. 21st. 1877. "A devout man who feared the Lord."

The Altar Book

This is the "Harison" edition of the Altar Service, rubricated, printed on Holland paper by the Cheswick press. It is bound in green morocco with rich silver mountings, and bears the Inscription:

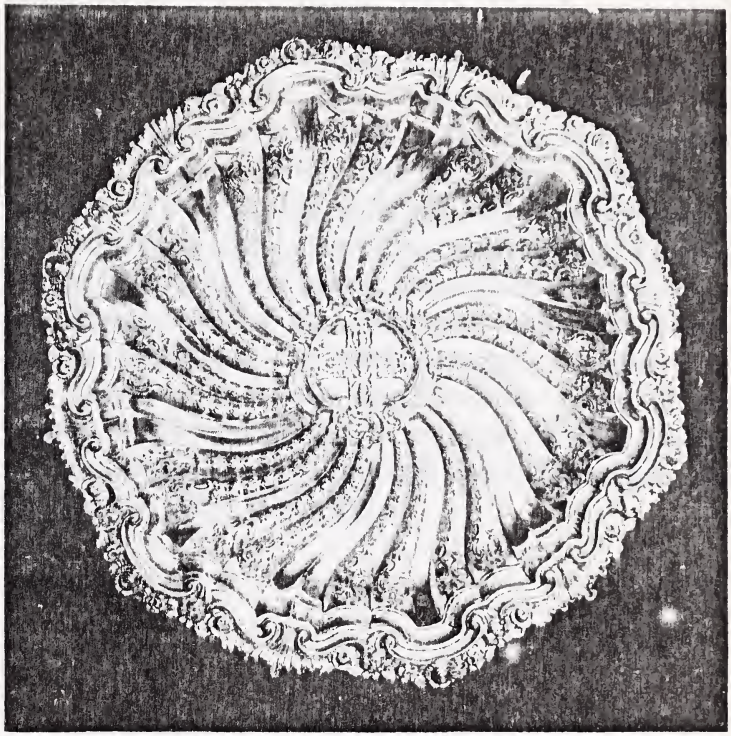
In loving memory of Arthur Amory Jr. December 20, 1898.

On the obverse is a plate inscribed,

St. Peter's Church, Albany, N. Y.

The Old Altar

In the vestry room is the small but interesting Altar of the second St. Peter's, which was presented by Mr. John Meads in 1823. It is now used for the preparation of the Elements for the Holy Communion.



Framed Portraits and Documents

On the walls of the vestry room hang the following pictures of former Rectors of the parish: The Rev. Henry Barclay, D.D.; the Rev. John Ogilvie, D.D.; the Rev. Thomas Brown; the Rev. Thomas Ellison; the Rev. Frederick Beasley, D.D.; the Rev. Timothy Clowes, LL.D.; the Rev. William B. Lacey, D.D.; the Rt. Rev. Horatio Potter, D.D.; the Rev. Thomas C. Pitkin, D.D.; the Rev. William T. Wilson; the Rev. William Tatlock, D.D.; the Rt. Rev. William Croswell Doane, D.D.; and the Rev. William A. Snively, D.D. On the walls also hang the sentence of Consecration of the present Church by Bishop Horatio Potter (1860), the renewed Consecration of the Chancel and Benediction of the Memorial Gifts by Bishop Doane (1886) and the Emblazonment, presented by Mr. Harmon Pumpelly Read, of the Arms of the Church, which were devised in 1790 by Domine Ellison and are composed of the inverted cross, the crozier, the key and the mitre of St. Peter.

APPENDICES

Chapter I, Page 22

PERE JOGUES AND DOMINE MEGAPOLENSIS

AMONG those men of austere devocion and unflinching courage sent by the Society of Jesus to make Christians of the Indians under the French obedience in Canada was Isaac Jogues, a native of Orleans, France. His life of unselfish service in the forests of the new world can be traced in the artless *Relations de Jesuites*,[1] transmitted by the mission priests to the Superior of their order in France, in the contemporary chronicles, and in the pages of Parkman, the careful student and accurate historian of that romantic period of American history.[2]

It was on his return to his mission among the Tobacco nation from a journey to Three Rivers and Quebec to obtain supplies, accompanied by several traders and heathen and Christian Hurons, in a fleet of twelve heavily laden canoes, that near the western end of Lake St. Peter the party was attacked by the Iroquois, and after a desperate struggle, in which the Hurons fled, and the Frenchmen and Christian converts bravely fought, Père Jogues and his companions were taken prisoners. They were cruelly maltreated

[1] An excellent edition with the French original and a good English translation on opposite pages now in the course of publication, under the scholarly editorship of Mr. Reuben G. Thwaites, makes these documents available to the modern reader. (Burrows Brothers, Cincinnati). For Isaac Jogues see especially the *Relations* for 1644 and 1647.

[2] Francis Parkman. *The Jesuits in North America*, pp. 86, 106, 211, 238, 296, 306.

and taken through a picturesque country, by way of the River Richelieu, Lake Champlain, and Lake George, then first seen by a white man, to the Mohawk towns. They were made slaves and suffered many indignities and hardships. Pere Jogues was allowed liberty within certain limits and gladly instructed such Indians as would listen to him and gave the consolations of religion to the Christian captives. He was made one of a party to a fishing place twenty miles below Fort Orange in July, 1643. While here he learned of the return of a war party with some prisoners. He begged permission to return to the Mohawk village that he might minister to the spiritual needs of his fellow bondmen. It was granted and a canoe of Iroquois soon after ascended the Hudson with the captive priest. The Indians landed at Fort Orange to trade and took Pere Jogues with them. The Dutch burghers were kind to him, and had previously attempted to rescue him, especially Arendt Van Corlaer. They now informed him of the bitter feeling against him in the Mohawk village owing to a letter which he had forwarded to the French commandant at the mouth of the River Richelieu, and advised him to escape. Van Corlaer offered him a passage to Bordeaux or Rochelle in a small Dutch vessel then in the River opposite Rensselaerwyck. The full narrative of his contest between duty and inclination as given in his own manuscript narrative of his captivity is interesting. Finally he determined to elude his captors and take refuge on the vessel. After some misadventures and in great risk of recapture he reached the vessel. "The Dutch sailors received him kindly and hid him in the bottom of the hold, placing a large box over the hatchway. He remained two days, half stifled in this foul lurking place, while the Indians, furious at his escape ransacked the settlement in vain to find him."[1]

[1] Parkman, *The Jesuits*, p. 234.

Their persistence so alarmed the officers of the vessel that Jogues was sent under the cover of night to the fort. He was consigned to the care of "a miserly old man," and hidden in his garret. The greater portion of the food sent to him was stolen by his host, and with his wounds and in his general weak condition, in dread of a cruel recapture and wasted with hunger, he passed a pitiable existence for six weeks. The Dutch authorities treated him with marked consideration, and had the post surgeon attend to his wounded leg, which had begun to be painful and showed dangerous symptoms. The noble character of Domine Megapolensis came out in his brotherly kindness to this member of the Society of Jesus. He frequently visited him, held long and learned conversations with him, diverted his mind from his unhappy circumstances and by food and raiment cheered and consoled him. He has left on record his opinion that Isaac Jogues was "a very learned scholar."[1] The minister of Rensselaerwyck was unwearied in his efforts to arouse the interest of the authorities in a renewed attempt to ransom him from captivity, until finally by the payment of a large ransom the priest was released. His practical kindness also secured for Père Jogues a passage to New Amsterdam, where the Director-general, Wilhelm Kieft, received him courteously, supplied his wants and sent him to Europe in a small vessel about to sail.

[1] Megapolensis. *A short sketch of the Mohawk Indians*, quoted in Weise's *History of Albany*.

Chapter III, Page 55

THE COMMUNION PLATE OF ST. PETER'S CHURCH

By the Hon. Orlando Meads, LL.D.[1]

To the Rev. Walton W. Battershall, D. D.,
Rector of St. Peter's Church, Albany.

Rev. and Dear Sir.—I have been asked by you to put in a permanent form for preservation among the records of the Church, such facts as I have been able to ascertain in regard to the Queen Anne Communion plate now in the possession of St. Peter's Church. The right of the Church to retain the possession of it having within the last few years been, for the first time, called in question. I have taken some pains to obtain such information as I could in regard to it. The Communion plate in question consists of

Two large silver Flagons,
One large and one small Paten,
One large Chalice,
One large Alms Bason.

Each piece is stamped with the London Goldsmith's Hall marks as follows, viz.: (1) The letter C, the makers' mark, being the first two letters of his surname. (2) The figures of Britannia and a Lion's head erased, being the Goldsmith's Hall mark. (3) The Greek letter Phi (or Q) in old court hand, being the date mark for the year between May 30, 1711 and May 30, 1712—the year in which it was stamped.

[1] In the original manuscript the description of the communion plate was followed by a brief sketch of the origin of the Church in Albany. This is omitted, as the ground is fully covered by the text of the "History."

On each piece is engraved the Royal Arms of Great Britain between the letters A and R, and each piece bears the following inscription in deep cut script:

"The Gift of her Majesty Anne, by the Grace of God, of Great Britain, France, and Ireland, and of her Plantations in North America, Queen, to her Indian Chappel of the Onondawgus."

It will be observed that the gift is not to "the Onondagas," but to "her *Indian Chappel* of the Onondawgus," an important distinction, as will hereafter be observed.

Accompanying the plate there was formerly a fine linen table cloth of what was known as "Namur linen," intended to be used as the "fair white linen cloth" required by the rubric for the covering of the "Communion table." It was characteristic of a nice sense of the fitness of things and of the exquisite ritualism of the time, that the damask pattern of the cloth was a representation of the then recent bombardment and taking of the city of Namur by Marlborough's forces, and was well calculated incidentally to impress the Indians with a sense of the military superiority of the British to the French. This cloth has now disappeared, but I have often seen it, and it was in existence down to the time of the Rectorship of the Rev. Dr. Pitkin. It, as well as the whole set of Communion plate, was originally kept in an old leather trunk, but during the Rectorship of the Rev. Dr. (now Bishop) Potter, he caused the plate to be properly repaired and cleaned and a new box to be made for it, in which it has ever since been kept.

The date of the plate, as has been already shown was between 1711 and 1712, but I have not been able to ascertain with precise certainty either the time or the circumstances under which it came into the possession of St. Peter's Church. The documentary evidence to which I shall hereafter refer, will establish clearly, that the Indian Chapel of the Onondagas, for which the plate in question was intended, was never built, and that this plate was thereupon placed by the proper

colonial authority in the possession of the English Church which had then just been established by the Rev. Thomas Barclay, as Missionary, under the sanction and support of Governor Hunter—that the possession and use of it by the church continued down to the time of Sir Henry Moore as Governor in 1768—when the rightfulness of such possession was recognized and its continuance sanctioned by him and that it has continued ever since.

During the first half of the 18th century it was deemed a matter of great importance by the British Government, and the colonial authorities of New York, to secure the friendship and alliance of the Indian tribes inhabiting the western part of the state between Schenectady and the Niagara River. The French were then in possession of Upper and Lower Canada, and had established a line of military posts and forts extending from Lake Champlain and the River St. Lawrence and along the Western Lakes to the Mississippi. These tribes included the five great Indian nations, the Mohawks, the Oneidas, Onondagas, Cayugas, the Tuscaroras and the Senecas. They were very warlike and powerful and each government sought not only to protect its settlements from their incursions, but also to secure their permanent good will and support. To this end great efforts were made by each party to bring them under the influence of the Christian religion and to establish friendly relations with them. The Jesuit missionaries labored faithfully in the interests of their Church and of the French among the Indians along the northern and western borders, and the missionaries of the Church of England were engaged in a corresponding work in the neighborhood of the British settlements.

The city of Albany was at that day the most important point in the interior of the province. Situated near tide-waters it was a point of communication with the North through the upper valley of the Hudson and Lake Champlain, and with the West by a short portage

to the Mohawk River at Schenectady. As early as the time of William III, and perhaps earlier, a fort had been built, and a British garrison placed in charge of it and it was afterward rebuilt in the time of Governor Hunter.[1]

In a statement laid before a convention of clergy in New York, Oct. 5, 1704, under the direction of Lord Cornbury, the Governor, it is stated that "Albany is a large frontier town where most of the people are Dutch, who have from Amsterdam a Dutch minister, one Mr. Lydius, but there are some English families, besides a garrison of soldiers, who are a considerable congregation. A Church of England minister here, will in all probability, do signal service, not only by setting up public worship to the joy and comfort of the English who impatiently desire a minister, and persuade the Dutch and others to conform, but also *in instructing the Indians who come in great numbers thither*. Mr. Moore, missionary to the Mohawks, is coming to settle here for some time by the direction of his Excellency, my Lord Cornbury, who gives him great encouragement and has been pleased to promise him presents for the Indians."[2]

Colonel Caleb Heathcote, a member of the provincial council and also of the Venerable Society for the Propagation of the Gospel, writing to the Secretary of that Society Nov. 9, 1705, says: "As to Mr. Moore's mission you will undoubtedly have the account thereof very fully by Mr. Talbot, whose place he supplied, having not thought it worth the while to stay at Albany. As for my opinion on that matter, I think it is too heavy for the Society to meddle with at present, and would properly lie as a burthen upon the Crown, to be defrayed out of the revenue here. For their being brought over to our Holy faith will, at the same time, secure them in their fidelity to the government."[3]

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[1] Document relating to Colonial History. Vol. 5, p. 717.

[2] Documentary Hist. N. Y., Vol. III, p. 117.

[3] Documentary Hist. N. Y., Vol. III, p. 124, 125.

The Rev[d]. Thoroughgood Moore came to Albany as a missionary of the Church of England, in or about 1704, and remained but a short time. About 1708 the Rev[d]. Thomas Barclay came to Albany as a missionary of the S. P. G. Society and a chaplain to the forces. He remained in Albany for many years doing faithful missionary work among the inhabitants and also among the Indians. About 1712 the Rev. William Andrews also came out as a missionary of the S. P. G. Society, and after a short sojourn at Albany went out to Fort Hunter under the orders of the Governor and established himself there as the authorized missionary to the Mohawks, a fort and a chapel having been built there.

Another communion set, similar in all respects to the one in St. Peter's except that in the inscription the name of the "Chappel of the Mohawks" was substituted in the place of that of the Onondagas, was sent out and placed in the chapel of the fort which was just then completed at Fort Hunter. It was probably taken there by the Rev[d]. Mr. Andrews and used during his long charge of that mission. The Mohawk community there dwindled down to a small number, and after the separation of the colonies from Great Britain they emigrated to lands granted to them in upper Canada, and took their communion set with them and have it still in their possession. The Rev. Dr. Pitkin, formerly Rector of St. Peter's, visited this Mohawk settlement in Canada some years since and examined this plate and recognized its similarity to that of St. Peter's. He having mentioned to them the fact of the similarity to the set in the possession of St. Peter's, bearing the name of the Chappel of the Onondagas, they communicated it to a congregation of Onondagas, also settled in Canada, who soon afterwards sent down their chief accompanied by their agent to demand and receive the plate in question as their undoubted property. This demand was declined and the facts explained to them. Soon after another application for it was made in behalf

of another congregation of Onondagas residing in the Diocese of Central New York, which was attended by the same result. I have therefore thought it proper to put in form a statement of the whole case, showing, as I think, conclusively, that the plate in question was never intended as a gift to the Onondagas as a tribe, but as a part of the necessary outfit of a Royal chapel to be put up within a British fort then contemplated to be built and garrisoned by British troops in the Onondaga country—that this chapel in fact was never built—that the plate was never sent to, or in any way delivered to the Onondagas, or to any chapel for their use, but that, as there is every reason to believe, it was by the proper colonial representatives of the Crown who had the control of it, placed in the charge of the missionary and congregation of the chapel erected in 1715-16 in connection with the fort at Albany, and that it has remained in the use of the same congregation ever since, and at the time of the incorporation of this congregation in 1768, the fact of this previous possession was recognized by the government, its rightfulness not questioned, and its continuance expressly sanctioned.

And now, as to the further documentary proof of these statements, as found in the colonial documents as follows:

The draft additional instructions to Robert Hunter, as Governor of the province Dec. 27, 1709, refers to the fact that the late King William had given orders for advancing £500 for building a fort in the Onondaga country and £2000 towards rebuilding those in Albany and Schenectady.[1]

It further states that notwithstanding the said advance for forts that then appeared very necessary, it was not intended to interfere with the repairing of the forts of Albany and Schenectady, which unless they were maintained, "a fort in so remote a part of the country would

[1] Documents relating to Colonial History. Vol. V, pp, 124, 138.

be worse than if there were none." It then directs money to be first applied at the forts at Albany and Schenectady.[1]

The commissioners of Indian affairs, Henry Hansen, Peter Van Brugh, Myndert and Peter Schuyler hold a meeting May 4, 1711 and inform Governor Hunter that the French officers have been at Onondaga and are taking possession and building a block house.[2]

Also "that the Indians had granted them a Lott in the middle of their Castle to erect a house and that Monsieur Longuelie called by the Indians Sinnonquirese was to be the owner thereof and to live in it when he comes there at any time." That there are two Sachems of the Maquase (Mohawk?) Canada praying (i. e. Christian) Indians with the said French Gent". at Onondaga."[3]

Colonel Schuyler was thereupon sent out by the Governor to examine into the matter and negotiate with the Onondagas. He reports to the Governor an account of the journey made between the first and fifteenth of May, 1711, and informs him that with the consent of the Onondagas he had broken down the block-house and destroyed the wood ready to build a Chapel and had put up her Majesty's coat-of-arms "as a token that the French had no jurisdiction there."[4]

At a meeting held at Albany, Aug. 25, 1711, between the Chiefs of the Five Nations and Lieut. Governor Nicholson, Governor Salstonstall of Connecticut, Colonel Schuyler of the Indian commissioners and the Mayor and aldermen of Albany, a letter from the Archbishop of Canterbury was delivered to the Indians and they were informed, among other things of the Queen's orders to build forts, chapels and houses

[1] Documents relating to Colonial History. Vol. V, p. 140.
[2] Documents relating to Colonial History. Vol. V, p. 242.
[3] Documents relating to Colonial History. Vol. V, p. 243.
[4] Documents relating to Colonial History. Vol. V, p. 246, 248, 249

for missionaries in their country, as soon as the missionaries come out from England.

The Indians reply that they are anxious and thankful that Fortifications, Chappels and Missionary houses are to be built.[1]

At a conference Oct. 9, 1711, between the Indians and Governor Hunter at Albany he tells them that for their protection "guards upon the frontiers shall be increased, forts forthwith built, one in the Mohawk castle, and people preparing necessaries to build another at Onondaga in the spring which shall be garrisoned by forces from hence, where you may retreat to in time of danger, and as soon as missionaries arrive from England they shall be sent out among you."[2]

In fulfilment of this promise we find that, on the 11th day of Oct. 1711, a Contract was "concluded at Albany between Robert Hunter, Governor, &c., and Lieut. Colonel Nicholson, of the one part and Garet Symonce, Barent Vrooman, Hendrick Vroman, John Wemp and Arent Van Petten of Schenectady, Carpenters, of the other part, for the building of two wooden forts in the Indian country: first, they are to repair to the Mohack country and build a fort 150 feet square, with block-houses at the corners, with also a Chapel in the middle of the fort of 24 feet square, one story ten feet high with a garret over it well covered, &c., and they are allowed till the 1st of July, 1712 to finish this; and soon after they have finished this they will repair to the Onondage and there build another fort; chapel and block-houses of the same dimensions, except the floor to be laid with split wood instead of boards; and if they are hindered and prevented in the performance of their agreement, they are to be allowed and paid for the work done in proportion to the whole undertaking. They are to be paid 1000 pounds for the whole,

[1] Documents relating to Colonial History. Vol. 5, p. 270, 271.

[2] Documents relating to Colonial History. Vol. 5, p. 278.

viz.: 100 pounds ten days after date, 400 pounds when they have finished the agreement for the Mohawk country, and 500 pounds more when they have completed the work. The Onondage work to be completed by July 1, 1713."[1]

Feb. 25, 1711-12. Governor Hunter to John Chamberlayne Esq., Sec'y of the Society for the Prop. of the Gospel informs him "that the forts to be built by her Majesty's orders for the reception and safety of missionaries, are actually in hand: one block house in the Mohock's country before the forts and that fort will be finished in the spring, and the other in the Onondagas country next fall, so its high time to think of missionaries for that service."[2]

Oct. 31, 1712. Governor Hunter to the Lords of Trade.

"I am further to acquaint your lordships that our Indians are quiet again—a very good fort and Chappel built in the Mohocks country where I have at present 20 private men and officers; the other in the Onondaga country is like to meet with some opposition by the evil arts of French emissaries, but I hope to get the better of that and carry on the work this summer. The missionary for the Mohocks is arrived and upon his departure for his mission, I doubt not he will be kindly received."[3]

At a meeting of the Commissioners of Indian affairs in Albany "the Commissioners received a letter from his excellency dated 31st Oct. last. The Rev. Mr. William Andrews, Missionary for the Mohocks sent by the honourable Society for the Propagation of the Gospel in foreign parts was desired to meet the Commissioners with the Rev[d]. Mr. Thos. Barclay, who came."

It was then ordered that the said letter should be then

[1] Documents relating to Colonial History. Vol. 5, p. 279.
[2] Documents relating to Colonial History. Vol. 5, p. 317.
[3] Documents relating to Colonial History. Vol. 5, p. 349.

read unto them which was done, and told Mr. Andrews that they would at all times give him all the assistance that lays in their power for accomplishing so good a work as he is sent for. For which he gave the Commissioners many thanks.[1]

At a meeting of the Comm'rs of Indian affairs in Albany y^e^ 15th day of Nov. 1712; present, Peter Schuyler, John Schuyler, K. Van Renselaer, Hend. Hansen, R. Ingoldsby, Mynd. Schuyler, P. Van Brugh.

"This day a letter from his Grace, My Lord Archbishop of Canterberry dated y^e^ 29th of May last to the Sachems of the six nations of Indians was delivered to the Sachims of the Moquas country and read to them, the contents whereof was interpreted to them by Law^ce^ Clasen, which letter was ordered to be recorded in these minutes on the request of the Rev. Mr. Thomas Barclay."

"The Rev^d^. Mr. Andrews, Missionary to the Mohawk Indians told the Sachems that he is sent by her most Excellent Majesty the Queen and the Society for Propagation of the Gospel in foreign parts at their own desire and request to her Majesty when some of the Sachems were in England &c. &c. &c.

"Then Terachjoris, Sachim of Canajoharie, the upper castle of the Mohawks, stood up and said that he was deputed by those of that castle to come to Albany to receive in their name the Rev^d^. Mr. William Andrews for their minister, who they understood is sent (on their request), by the great Queen of Great Britain to instruct them in the Christian religion for the good of their souls service, and gave Mr. Andrews his hand &c. &c. &c."

There were further speeches and promises by Chief Hendrick and others.[2]

Dec. 16, 1712. Gov. Hunter to the Lords of Trade: informs them that "The missionary for the Mohocks

[1] Nov. 14, 1712. Munsell's Annals, Vol. 6, p. 58.

[2] Munsell's Annals. Vol. 6, p. 58, Nov. 15, 1712.

is gone thither. I have heard nothing from him since he hath been there. My numbers are much too few for the number of garrisons. I have not heard of late of the undertakers of the Fort at Onondaga by reason of the season of the year, which makes me conclude that they have met with no opposition as was apprehended."[1]

The same to the same. March 14, 1712-13. Informs them that "the missionary had at first an indifferent reception by means of Hendrick, who was one of those carried to England but being undeceived they received him kindly."[2]

July 12, 1715. Col. Heathcote to Lord Townsend—tells him of the designs of the French with the Indians. "The French," as he has been informed, "have entered the Onondaga country with intent to build a fort there and cut off our trade with the Five Nations."[3]

Sept. 7, 1715. The Lords of Trade to Gov. Hunter—Having lately received a memorial from Col. Lodovick relating to the proceedings of the French among our Five Nations &c. "We find by our books that his late Majesty, King William, upon a proposal from the earl of Bellamont, had ordered 500 Pounds for the building of a fort in the Onondaga country, which we suppose to be near the place mentioned in the memorial; and 2000 lbs. for the forts of Albany and Schenectady, and also that money was raised at New York for carrying on that work, *and as we do not find that any fort has been built by us in the Onondaga country*, we desire you will make inquiry &c. &c."[4]

Nov. 18, 1715. Lords of Trade to Secretary Stanhope. Refer to the £500 remitted to Earl Bellamont towards building a fort in the Onondaga country and

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[1] Colonial History. Vol. 5, p. 351.
[2] Colonial History. Vol. 5, p. 358.
[3] Colonial History. Vol. 5, p. 431.
[4] Colonial History. Vol. 5, p. 434.

say "that they do not find that he did anything in it, nor do we know what became of that money; but since Brig[r] Hunter's government, he has caused a good fort and Chappel to be built in the Mohock's country where there was a missionary and 20 private men with an officer."[1]

Chapter III, Page 57

LAND PATENT 1714

LETTERS PATENT, being a grant from the Crown of land in Albany whereon to build a Church for Divine Service, according to the Liturgy of the Church of England.

GEORGE BY THE GRACE OF GOD, KING OF GREAT BRITAIN, FRANCE AND IRELAND, DEFENDER OF THE FAITH, ETC.

TO ALL to whom these presents shall come, sendeth greeting. Whereas our loving subjects, the Reverend Thomas Barclay, Missionary from the Right Honorable the Society for propogating of the Gospel in foreign parts, together with Peter Matthews, Esq[r]. and John Dunbar, the present wardens of the English Church, at Albany, by their petition presented to our trusty and well beloved Robert Hunter, Esq[r]. Captain General and Governor in chief of our province of New York, in America, have set forth that for want of better conveniency, they have hitherto been necessitated to perform Divine service according to the liturgy of the Church of England, in a small Chappel, belonging to a Lutheran Congregation, at unseasonable hours, by the leave of the Lutheran Minister and people, which Chappel is

[1] Colonial History. Vol. 5, p. 468.

likewise old and decayed, that by license and the good example and encouragement given by the said Governor, they have acquired from many of our subjects inhabitating this province voluntary subscriptions towards the building of a Church in the City of Albany, and are advised that there is a very convenient situation for the said Church and Cemetery in our grant ninety foot in length and sixty foot in breadth at the head of Yonker-street in the said city of Albany between the house of Stephanus Groesbeek on the north side and the house of Abraham Cuyler on the south side not to extend further East than the east end of said houses and from thence to stretch westerly up the said street the breadth thereof to extend from the centre of the said street South & north sixty-foot and keeping the same breadth to extend in length westerly ninety foot between two parallel lines. PRAYING our grant and confirmation of the same to them and their heirs and assigns forever in trust for the use of them and their successors the Minister and Church Wardens of the English Church at Albany for the time being forever. WHICH request we being willing to grant. KNOW YE that of our especial grace certain knowledge and meer motion WE HAVE GIVEN granted certified and confirmed and do by these presents for us our heirs and sucessors give grant certify and confirm unto the said THOMAS BARCLAY, PETER MATTHEWS AND JOHN DUNBAR and their heirs and assigns forever. ALL THAT the said piece of ground before mentioned and described limited and bounded as aforesaid with free liberty to erect and build thereon a CHURCH for DIVINE Service according to the Liturgy of the Church of England and to inclose the same for a Cemetery together with all and singular edifices buildings ways entrys lights casements privileges comodities hereditaments and appurtenances whatsoever to the same belonging or anyways appertaining and all that our estate right title interest property claim and demand of into or

our of the same and the reversions remainder and remainders and the yearly rents and profits of the same. TO HAVE AND TO HOLD the said piece of ground and all other the above granted premisses with the hereditaments and appurtenances unto the said Thomas Barclay, Peter Matthews, and John Dunbar, and their heirs and assigns forever but to and for the sole and only proper use benefit and behoof of the Minister and Church Wardens of the Church of England in the City of Albany and of their successors forever and to no other use whatsoever, TO BE HOLDEN of us our heirs and successors in fee and common soccage as of our MANOR of EAST GREENWICH in the county of Kent, in our KINGDOM OF GREAT BRITAIN. YIELDING rendering and paying therefore yearly and every year forever unto us our heirs and successors or to our and their collector and Receivers General of our said Province for the time being at our Custom house in the city of New York on the first of St. Michael the Arch Angel commonly called Michaelmas Day, the annual rent of one shilling current money of New York in lieu and stead of all other rents services dues duties and demands whatsoever for the same piece of ground and premises. IN TESTIMONY whereof We have caused these our letters to be made patent and the Great seal of our province aforesaid to be thereunto affixed and the same to be entered of record in the Secretary office of our said Province in the book of records for patents. WITNESS our said trusty and well beloved ROBERT HUNTER Esq. Captain General and Governor in Chief of our said province and the province of New Jersey and the territories and tracts of land depending on them in America, and Vice ADMIRAL of the same in Council at Fort George in New York the one and twentieth day of October in the first year of our reign, Annoque Domini 1714.

H. WILEMAN,
D. Secry.

SEAL.

Chapter VI, Page 115

CHARTER OF INCORPORATION 25TH APRIL 1769

Charter.[1]

GEORGE the third by the Grace of God of Great Britain France and Ireland King Defender of the faith and so forth. TO ALL to whom these presents shall come greeting, WHEREAS our loving subjects the Reverend Harry Munro Clerk, Rector of Saint Peter's Church in the City of Albany in our province of New York, Christopher Hagerman and Daniel Hewson Junior Church wardens of the said church, John Barclay and William Benson Vestrymen of the said Church by their humble petition presented unto to our trusty and well beloved Sir Henry Moore, baronet, our Captain General and Governor in Chief in and over our province of New York and the terrritories depending thereon in Amercia, Chancellor and vice Admiral of the same, on the eighteenth day of May now last past, did set forth, that Robert Hunter Esquire Governor of the said province, for and under our Royal and great grand father George the first, by letters patent under the board seal of the said province, bearing date the twenty-first day of October which was in the year of our Lord, one thousand seven hundred and fourteen, did grant unto the Reverend Thomas Barclay, Peter Matthews Esquire, and John Dunbar, a certain piece of ground therein particularly described, to erect and build a church for public worship agreeable to the rules and regulations of the Church of England as by law established. That soon after a Church was built on the said ground and

[1]By an Act of the Legislature of the State of New York; passed March 3rd, 1789, the name of the Corporation as given by this Charter is altered to that of the Rector & Inhabitants of the City of Albany, in communion of the Protestant Episcopal Church of the State of New York.

public worship has been performed according to the mode of the Church of England; and that the petitioners conceiving it might be for the interest and advantage of the said Church to have the same incorporated did therefore pray our said Captain General and Governor in chief to grant to the petitioner a Charter for the incorporation of the said Church in such manner as to our said Captain General and Governor in Chief should seem most proper. NOW WE BEING WILLING to promote and further the interest an advantage of the said Church and desirous to give all encouragement and assistance for the perpetual maintenance and preservation therein of the worship, doctrine, discipline and government of the Church of England, as by law established, are graciously pleased to grant to the said petitioners and the other inhabitants of the said city of Albany and their successors forever in communion of the Church of England as by law established, this our present Charter, and the privileges, benefits, advantages and immunities, hereinafter mentioned: KNOW YE THEREFORE that of our especial grace, certain knowledge and meer motion, we have ordained given granted and declared; and by these presents for us our heirs and successors, do ordain give grant and declare that they the said petitioners and the rest of the inhabitants of the said city of Albany in the county of Albany in communion of the Church of England as by law established and their successors the Rector and Inhabitants of the said City of Albany in the county of Albany in communion of the Church of England as by law established forever hereafter shall be one body corporate and politic in deed, fact and name, by the name stile and title of the "Rector and Inhabitants of the City of Albany in the county of Albany in communion of the Church of England as by law established, and them and their successors by the same name.

WE DO BY THESE PRESENTS for us our heirs and successors really and fully make erect, create and constitute one body politic and corporate forever in deed

fact and name; and will give grant and ordain that they and their successors, the Rector and Inhabitants of the City of Albany in the county of Albany in communion of the Church of England as by law established by the same name shall and may have perpetual succession and shall and may be capable in law to sue and be sued implead and be impleaded answer and be answered unto, defend and be defended in all courts and elsewhere in all manner of actions, suits complaints pleas causes matters and demands whatsoever as fully and amply as any other our liege subjects of our said province of New York may or can sue or be sued, implead or be impleaded, defend or be defended, by any lawful way or means whatsoever; And that they and their successors by the same name shall be forever hereafter capable and able in the law to purchase take hold receive and enjoy any messuages, tenements, houses and real estate whatsoever, in fee simple for term of life or lives, or in any other manner howsoever for the use of the said Church, and also any goods, chattels or personal estate whatsoever. PROVIDED ALWAYS the clear yearly value of the real estate (otherwise of the said Church and the ground whereon the same is built and the Cemetery belonging to the same) doth not at any time exceed the sum of one thousand pounds, lawful sterling money of Great Britain; and that they and their successors by the same name shall have full power and authority to give, grant, sell, lease and dispose of the same real estate for life or lives, or years or forever under certain yearly rents; and all goods chattels and personal estate whatsoever at their will and pleasure: And that it shall and may be lawful for them and their successors to have and use a common Seal. And our will and pleasure further is, and we do hereby for us our heirs and successors ordain and appoint that there shall be forever hereafter belonging to the said Church one Rector of the Church of England as by law established, duly qualified for the cure of Souls, two Church Wardens

and eight Vestry-men, who shall conduct and manage the affairs and business of the said Church and corporation in manner as hereafter is declared and appointed and for the more immediate carrying into execution our royal will and pleasure herein, we do hereby assign constitute and appoint Christopher Hagerman and Daniel Hewson junior, to be the present Church Wardens, and John Barclay, William Benson, Isaac Fryer, Cornelius Cadmus, Thomas Sharpe, Peter Sylvester, Richard Cartwright, and John Fryer, to be the present Vestry-men of the said Church, who shall hold possess and enjoy their said respective offices until Tuesday in Easter Week, which will be in the year of our Lord, one thousand seven hundred and seventy. And for the keeping up the succession in the said offices, our royal will and pleasure is, and we do hereby establish, direct and require that on the said Tuesday in Easter week aforesaid and yearly and every year thereafter forever, on Tuesday in Easter Week in every year the Rector and inhabitants of the City of Albany in the county of Albany in communion of the Church of England as by law established, shall meet at the said Church and there by the majority of voices of such of them as shall so meet, elect and choose two of their members to be Church Wardens, and eight others of their members to be vestry-men of the said Church for the ensuing year; which said Church wardens and vestry-men so elected and chosen shall immediately enter upon their respective offices and hold exercise and enjoy the same respectively from the time of such elections for and during the space of one year and until other fit persons shall be elected and chosen in their respective places. And in case the Church wardens or either of them by these presents named and appointed, or hereafter to be elected and chosen, shall die or remove from the said city of Albany, before the time of their respective appointed services shall be expired, or refuse or neglect to act in the office for which he or they shall

be so elected or chosen, or is, or are herein nominated and appointed, then our royal will and pleasure is, and we do hereby direct, ordain and require the Rector and inhabitants of the City of Albany in the county of Albany in communion as aforesaid for the time being to meet at the said Church and chuse other or others of their members in the place and stead of him or them so dying, removing or refusing to act, within thirty days next after such contingency; and in this case for the more due and orderly conducting such elections, and to prevent any undue proceedings therein, we do hereby give full power and authority to, and ordain and require that the Rector and Church-wardens of the said Church for the time being or any two of them shall appoint the time for such election and elections, and that the Rector of the said Church, or in his absence, one of the Church-wardens for the time being, shall give public notice thereof by publishing the same at the said Church immediately after divine service on the Sunday next preceding the day appointed for such election, hereby giving and granting that such person or persons as shall be so chosen from time to time by the Rector and inhabitants of the said city of Albany in the county of Albany in communion as aforesaid or the majority of such of them as shall in such case meet in manner hereby directed, shall have, hold, exercise and enjoy such the office or offices to which he or they shall be so elected and chosen from the time of such election until the Tuesday in Easter week thence next ensuing and until other or others be legally chosen in his or their place or stead, as fully and amply as the person or persons in whose place he or they shall be chosen might or could have done by virtue of these presents: And we do hereby will and direct that this method shall forever hereafter be used for the filling up all vacancies that shall happen in either of the said offices between the annual elections above directed. And our royal will and pleasure further is, and we do hereby for us

our heirs and successors give and grant that as well the Church-wardens and vestry-men in these presents nominated and appointed as such as shall from time to time be hereafter elected and chosen as is herein directed, shall have, and they are hereby invested with full power and authority to execute their several and respective offices in as full and ample manner as any Church-wardens or Vestry-men in that part of our Kingdom called England, or this our province of New York, can or lawfully may execute their said respective offices. And further our royal will and pleasure is, and we do by these presents for us our heirs and successors give, grant, ordain, and appoint, that the Rector and Church-wardens of the said Church for the time being, or any two of them shall and may from time to time as occasion shall require summon and call together at such day and place as they shall think proper the said Rector, Church-wardens and vestry-men for the time being to meet in Vestry; giving them at the least, one days notice thereof; and we hereby require them to meet accordingly.

AND WE DO HEREBY GIVE, grant, and ordain that the said Rector and one of the said Church-wardens for the time being, at least, together with the majority of the said vestry-men of the said Church for the time being, being met in Vestry as above directed, shall forever hereafter have and they are hereby invested with full power and authority by majority of their voices to do and execute in the name of the Rector and inhabitants of the city of Albany in the county of Albany in communion of the Church of England as by law established all and singular the powers and authorities hereinbefore given and granted to the said Rector and inhabitants of the city of Albany in the county of Albany in communion of the Church of England as by law established anywise touching or relating to such laws, messuages and tenements real and personal estate whatsoever, as they the said Rector and inhabitants of

the city of Albany in the county of Albany, in communion as aforesaid shall or may acquire for the use of the said Church; And also in like manner to order direct manage and transact the general interest, business and affairs of our said Corporation; and also shall have full power and authority in like manner to make and ordain such rules, orders and ordinances as they shall judge convenient for the good government and discipline for the members of the said Church. PROVIDED such rules, orders and ordinancs be not repugnant to the laws of that part of our Kingdom of Great Britain called England, or of this our province of New York, but as near as may be, agreeable thereto; and that the same be fairly entered in a book or books to be kept for that purpose; AND also in like manner to appoint the form of the common Seal hereinbefore granted, and the same to alter, break, and new make at their discretion; And also in like manner to appoint such officer or officers as they shall stand in need of. ALWAYS PROVIDED that the Rector of the said Church for the time being shall have the sole power of nominating and appointing the clerk to assist him in performing divine service, as also the Sexton, anything hereinbefore contained to the contrary in any wise notwithstanding; which clerk and sexton shall hold and enjoy their respective offices during the will and pleasure of the Rector of the said Church; for the time being. And in case of every avoidance of the said Church, either by the death of the Rector thereof or otherwise, then our royal will and pleasure is, that the powers and authorities hereby vested in the Rector, Church-wardens and vestrymen in vestry met as above mentioned shall until the said Church be legally supplied with another incumbent, vest in and be executed by the Church-wardens of the said Church for the time being. PROVIDED ALWAYS they have the concurrence and consent of the major number of the whole vestry-men of the said Church for the time being, in everything they shall in such case do

by virtue hereof. And also we do by these presents for us our heirs and successors, give and grant, that the patronage and advowson of the said Church, and the right of presentation thereto, after the death of the present Rector, and upon the next avoidance thereof, and forever thereafter on every avoidance shall belong to and appertain, and it is hereby vested in the Church-wardens and vestry-men of the said Church for the time being, or the majority of them forever whereof one Church-warden shall always be one. AND WHEREAS FOR some years past, a certain lot or piece of land lying in the said city of Albany hath been used and appropriated to the purpose of a Church-yard, Cemetery, or burying place of the dead of the said Church, the same lot or piece of land lying on the north adjoining to our Fort there begins at eighteen links westerly from the point of the northeast bastion of our said Fort on the north side of the Fort-wall; and runs from thence north twenty eight degrees and fifteen minutes east, three chains and thirty links; then north sixty-two degrees and thirty minutes west, two chains and ninety-two links; then south twenty-eight degrees and fifteen minutes west, two chains and fifty four links, then south forty-nine degrees and forty-five minutes east, seventy-eight links, to the point of the north-west bastion of the said Fort; and then along the wall of the Fort to the place where it first began.

KNOW YE THEREFORE further that we of our especial grace certain knowledge and meer motion have given, granted, ratified and confirmed, and do by these presents for us our heirs and successors give, grant, ratify and confirm unto the said Rector and inhabitants of the City of Albany in the county of Albany, in communion of the Church of England, as by law established, and their successors forever: ALL THAT the said piece of ground hereinbefore recited to have been granted as aforesaid to the Reverend Thomas Barclay, Peter Matthews, and John Dunbar for the

purposes mentioned in the said herein recited petition, and also the said church built and erected thereon, called St. Peter's Church; and also all that the said other lot or piece of land, Church-yard, Cemetery and burying place last above mentioned and described. TOGETHER with all and singular the tenements, hereditaments, emoluments, and appurtenances, to the same and every part and parcel thereof belonging or appertaining; and also all our estate, right, title, possession, interest, claim, and demand whatsoever, of, in, an to the same, and every part and parcel thereof, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and of every part and parcel thereof. TO HAVE AND TO HOLD all and singular the premises aforesaid unto them the said Rector and inhabitants of the City of Albany, in the county of Albany in communion of the Church of England as by law established and their successors forever, To their only proper use and behoof forever, and to and for no other use, intent or purpose whatsoever. YIELDING, rendering and paying therefore unto us, our heirs and successors yearly and every year forever at our Custom House in our City of New York, unto our or their Collector or Receiver-General there for the time being, on the feast of the annunciation of the blessed Virgin Mary, commonly called Lady day, the yearly rent of one shilling sterling in lieu and stead of all other rents, services, dues, duties and demands, whatsoever for the rights, liberties, privileges, immunities, powers, advantages, lots of land, Church, tenements, hereditaments, and other the premises hereby granted and confirmed, or meant, mentioned or intended so to be, or any part thereof. AND further we do will declare and ordain, and by these presents for us, our heirs and successors, do give and grant unto the Rector and inhabitants of the City of Albany in the county of Albany in communion of the Church of England as by law established and their successors

forever, that this our present grant shall be deemed, adjudged and construed and in all cases most favorably, and for the best benefit and advantage of the said Rector and inhabitants of the City of Albany in the county of Albany in communion of the Church of England as by law established; And that this our present grant being entered on record as is hereinafter particularly expressed, shall be good and effectual in the law to all intents, constructions and purposes whatsoever against us, our heirs, and successors according to our true intent and meaning hereinbefore declared, notwithstanding the not reciting or misrecital, not naming or misnaming of any of the aforesaid franchises privileges, immunities, offices, or other the premises, or any of them: And although no writ of ad quod damnum, or other writs, inquisitions or precepts hath been upon this account had, made, issued, or prosecuted.

IN TESTIMONY whereof we have caused these our letters to be made patent and the great Seal of our said Province to be hereunto affixed, and the same to be entered on record in our Secretary's office in our city of New York in our said Province in one of the books of patents there remaining. WITNESS our said trusty and well beloved Sir Henry Moore, Baronet, our Captain General and Governor in Chief in and over our said Province of New York and the territories depending thereon in America, Chancellor and Vice Admiral of the same, at our Fort in our city of New York, by and with the advice and consent of our Council for our said province the twenty-fifth day of April, in the year of our Lord one thousand seven hundred and sixty-nine, and of our reign the ninth.

H. Moore.

Passed the Secretary's Office
Clarke.

Seal.

Chapter VII, Page 139

AN ACT AMENDING THE CHARTER OF ST. PETER'S CHURCH

An act to enable the Corporation of St. Peter's Church in the City of Albany to assume the name therein mentioned.

Passed 3d March, 1789.

Whereas by Charter under the Great Seal of the then Colony, now State of New York, bearing date the Twenty-fifth Day of April in the year of Our Lord One Thousand seven Hundred and Sixty Nine, the Congregation of St. Peter's Church in the City of Albany were erected into a Corporation by the name and style of The Rector and Inhabitants of the City of Albany, in the County of Albany in Communion of the Church of England, as by Law established. And whereas the Protestant Episcopal Church in this State has now become independent of the Established Church of England, and whereas the said Corporation by their humble petition to the Legislature of this State, have prayed that they might be enabled to assume and use the name of

The Rector and Inhabitants of the City of Albany in Communion of the Protestant Episcopal Church in the State of New York.

Therefore

Be it enacted by the People of the State of New York, represented in Senate and Assembly, and it is hereby enacted by the authority of the same,

That the said Corporation shall and may, from and immediatly after the passing of this Act, take and use the name of

The Rector and Inhabitants of the City of Albany in Communion of the Protestant Episcopal Church in the State of New York, and by the same name shall be capable to sue and be sued, answer and be answered,

plead and be impleaded, answer and be answered unto, defend and be defended, any Law, usage or Custom to the contrary thereof notwithstanding. p. 147.

Laws of the State of New York, comprising the Constitution and the Acts of the Legislature since the Revolution, from the First to the Twelfth Session inclusive.

Published according to an Act of the Legislature, passed the 15 April, 1786.

In Two Volumes. Vol. I.

* * * * * * * *

Printed by Hugh Gaine, at his Printing Office and Book Store at the Bible in Hanover Square. MDCCLXXXIX.

In Reprint, (*Albany; Weed, Parsons and Co. 1887*) the act is on p. 101, Vol. III.

Chapter XIV, Page 368

CHANGES IN ACT OF INCORPORATION.—EXTRACT FROM MINUTES

Resolved, That the Vestry of "The Rector and Inhabitants of the City of Albany in Communion of the Protestant Episcopal Church in the State of New York" commonly called and known as "St. Peter's Church in the city of Albany" in pursuance of the second section of the act hereinafter mentioned do at a regular meeting by this resolution and the vote thereupon determine to adopt the provisions of the Ninth, tenth, eleventh, twelfth, thirteenth, fourteenth fifteenth, sixteenth and Seventeenth clauses of section One of the said act of the Legislature of the State of New York, passed May 9th, 1868, entitled "An act to amend the acts to provide for the incorporation of religious societies so far as the same relates to "Churches in Communion with the Protestant Episcopal Church" and that notice of this vote of the Vestry, and that the same will be sub-

mitted for ratification to the qualified voters at the next annual election for Wardens and Vestrymen of said Church be given by the Rector, if there be one, or if there be none, or he be absent, by the officiating minister, or by a Church Warden in the time of divine service, for two Sundays next previous to said next annual election:"

I, Selden E. Marvin, clerk of the Vestry of "The Rector and Inhabitants of the city of Albany in Communion of the Protestant Episcopal Church in the State of New York" commonly called and known as "St. Peter's Church in the city of Albany," do hereby certify the above resolution to be a true copy of a resolution passed at a meeting of the Vestry held on Saturday the ninth day of April, 1870, as entered upon the Book of Minutes of said Vestry and that said Resolution was passed by the following vote, For said resolution, Thomas Hun and Charles M. Jenkins, Wardens, Jonh S. Perry, Stephen I. Roe, Cornelius Schuyler, Samuel Moffatt and Selden E. Marvin, Vestrymen.

Selden E. Marvin,
clerk of the vestry of

Dated Albany, March 27th, 1870.[1]

I, Thomas Hun, Warden, presiding at a regular meeting of the Vestry of "The Rector and Inhabitants of the city of Albany in communion of the Protestant Episcopal Church in the State of New York," commonly called and known as "St. Peter's Church in the city of Albany," held on Saturday the ninth day of April, one thousand eight hundred and seventy, in the vestry room of said Church and We, Selden E. Marvin and John S. Perry, Vestrymen of said Church, do hereby certify, that at the above stated meeting of the Vestry of the above stated Corporation, the following resolution, viz:

[1] Evidently a slip of the pen for 1871.

"Resolved, That the Vestry of "The Rector and Inhabitants of the city of Albany in communion of the Protestant Episcopal Church in the State of New York," commonly called and known as "St. Peter's Church in the city of Albany" in pursuance of the second section of the act hereinafter mentioned do at a regular meeting by the resolution and the vote thereupon determine to adopt the provisions of the ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth and seventeenth clauses of Section One of the said Act of the Legislature of the State of New York, passed May 9, 1868, entitled "An Act to amend the acts to provide for the incorporation of religious societies so far as the same relates to Churches in Communion with the Protestant Episcopal Church," and that notice of this vote of the Vestry, and that the same will be submitted for ratification to the qualified voters at the next annual election for Wardens and Vestrymen of said Church be given by the Rector, if there be one, or if there be none, or he be absent, by the officiating minister, or by a Church Warden in the time of Divine Service, for two Sundays next previous to said next Annual Election."

Was authorized and approved by the Vestry at a regular meeting thereof and that the Vestry determined to adopt the same. And I, Thomas Hun, Warden do further certify that I presided at the next stated general election of Wardens and Vestrymen of "The Rector and Inhabitants of the City of Albany in Communion of the Protestant Episcopal Church in the State of New York," commonly called and known as "St. Peter's Church in the city of Albany," held on Easter Tuesday, the nineteenth day of April, One thousand eight hundred and Seventy, and that we THOMAS HUN and JOHN S. PERRY were in attendance upon and voted at said election and were present at the counting of the votes thereat and we Thomas Hun, John S. Perry, Samuel Moffatt do certify that the resolution of

the Vestry as above stated, was submitted to and ratified by a majority of the votes of all the qualified voters, voting at the next stated annual election of Wardens and Vestrymen, viz. on Easter Tuesday, April nineteenth, one thousand eight hundred and seventy, notice of which proposed change and of the vote of the Vestry, and that the same would be submitted for ratification at such election, was given at the time and in the manner as is required for a notice of an election as is provided in the tenth clause of the first section of Chapter 803, Laws of New York, 1868, viz: by the officiating minister giving notice of said proposed change and the action of the vestry thereupon in time of divine service two Sundays next previous to day fixed for the stated annual election.

Thomas Hun,
John S. Perry,
Samuel Moffatt.

State of New York

Albany City and County: On the 30th day of March, A. D., 1871, before me came the within named Thomas Hun, John S. Perry and Samuel Moffatt, all residents of the City of Albany aforesaid, to me known to be the persons described in and who executed the foregoing instrument and severally acknowledged the execution thereof

Amasa J. Parker Jr.
Notary Public.

In and for the County of Albany, State of New York.

Recorded in the Clerk's Office of the County of Albany the 30th day of March 1871 at three hours P. M. in Book No. 2 of Miscellaneous Records on page 165.

John McEwen,
Clerk

An Act to amend the acts to provide for the incorporation of religious societies, so far as the same relate to churches in connection with the Protestant Episcopal Church. Passed May 9, 1868.

* * * * * * * *

9. The male persons qualified as aforesaid, provided they shall also have belonged to such church or congregation for twelve months immediately preceding shall, in every year thereafter, on the day in Easter week so fixed for that purpose, elect two church wardens, and as many vestrymen (not less than four nor more than eight), as shall have been legally determined to constitute part of the vestry.

10. Notice shall be given of such election by the rector, if there be one, or if there be none, or he be absent, by the officiating minister or by a church warden, for two Sundays next previous to the day so fixed, in time of divine service.

11. Whenever a vacancy in the board so constituted, shall happen by death or otherwise, the vestry shall order a special election to supply such vacancy; of which notice shall be given in the time of divine service, at least ten days previous thereto.

12. The notice of any election, stated or otherwise, shall specify the place, day and hour of holding the same. The provisions contained in the preceding sixth clause, shall apply to all elections.

13. An election to supply a vacancy, and also the stated annual election, shall be holden immediately after morning service; and at all such elections the rector, or if there be none, or he be absent, one of the church wardens selected for the purpose by a majority of the duly qualified voters present; or if no warden be present, a vestryman (selected in like manner) shall preside, and receive the votes of the electors, and be the returning officer; and shall enter the proceedings in the book of the mintues of the vestry, and sign his name thereto, and offer the same to as many electors present as he shall think fit, to be by them also signed and certified.

14. The church wardens and vestrymen chosen at any of the said elections, shall hold their offices until the expiration of the year for which they shall be chosen, and until others are chosen in their stead; and

shall have power to call and induct a rector to such church or congregation, as often as there shall be a vacancy therein, and to fix his salary or compensation.

15. No board or meeting of such vestry shall be held, unless at least three days' notice thereof shall be given in writing, under the hand of the rector or of one of the church wardens; except that for the first meeting after an election, twenty-four hours' notice shall be sufficient and no such board shall be competent to transact any business unless the rector, if there be one, and at least one of the church wardens, and a majority of the vestrymen be present. But if the rector be absent from the State, and shall have been so absent for over four calendar months, or if the meeting has been called by the rector, and he be absent therefrom, the board shall be competent to transact all business, if there be present one church warden, and a majority of the vestrymen except that in the absence of the rector, no measure shall be taken for affecting a sale or disposition of the real property, nor may any sale or disposition of the capital or principal of the personal estate of such corporation be made, nor any act done which shall impair the rights of such rector.

16. The rector, if there be one, and if not, then the church warden present, or if both the church wardens be present, then the church warden who shall be called to the chair by a majority of votes, shall preside at every meeting of the board, and have the casting vote.

17. Whenever any corporation, organized under the provisions of this act, shall deem it for the interest of such corporation to change the number of its vestrymen, it shall, and may be lawful for such corporation to change the same, provided that the number of such vestrymen shall not thereby be made less than four, or more than eight. And in order to effect such change, the same shall be authorized and approved by the vestry at a regular meeting thereof and shall then at the next stated annual election for wardens and vestrymen, be

submitted to, and ratified by a majority of the votes of all the qualified voters, voting at such elections; notice of which proposed change, and that the same will be submitted for ratification at such election, shall be given at the same time, and in the same manner as is required for notice of the said election; if such change be thus ratified, a certificate shall be made setting forth the resolution of the vestry, and the proceedings to ratify the same, together with the fact of the notice being given as required, and shall be ackowledged or proved and recorded in the same manner as is required for the original certificate of organization and thereupon the number of vestrymen to constitute a part of the vestry of such corporation, shall be such as shall be fixed by the proceedings to effect such change. But such change shall not take effect or be operative, until the certificate above mentioned shall have been duly recorded.

Chapters V, VIII, Pages 97, 167

THE BURIAL PLACE OF LORD HOWE

The contemporary accounts of the death of Lord Howe, now accessible, are found in *The New York Mercury* for Monday, July 24, 1758, published in New York city by Hugh Gaine, and in the Annual Register, for 1758, published by assignment from Joseph Dodsley, in London. The following extracts give the particulars of the skirmish at Trout Brook. In the Mercury there is a long and well written letter from a gentleman at Lake George, dated July 11, 1758, in which, after describing the march of General Abercrombie's army and its embarkation on Lake George in whale boats, and noting the capture of an outpost of the enemy, with a large quantity of provisions, he says:

"By nine o'clock the whole army was landed, and a disposition made of seven thousand men to march toward the Saw-Mills, another post the enemy were

possessed of, about half-way between the advanced guard and the Fort. They had not advanced above two miles before one of the flank guards, commanded by Lord Howe, was fired upon by a party of about five hundred of the enemy in ambush. His Lordship was shot through the breast and died instantly. Colonel De Lancey was very near him, but escaped unhurt. We routed the party very soon, took a hundred and fifty two prisoners, and killed near three hundred. On our side the killed and wounded did not exceed twenty. We continued in possession of the ground with four hundred men all night. This was the business of the 6th."

Mr. Winslow C. Watson, in his "*General View and Agricultural Survey of the County of Essex*," says:[1]

"The fearless Howe led the van of this magnificent army. The little cove, still known as Howe's Landing, indicates the point where, on the 6th of July, 1758, the army disembarked. That night, Howe, reposing on his bear-skin couch, with Stark, discussed with an anxious and foreboding spirit, the hopes and fears of the morrow. Equal in age, alike daring and intrepid, the one a descendant of royalty and the other a humble pioneer of New Hampshire, there existed between them a kindred spirit and high mutual esteem. The English army advanced from the landing in four columns. That led by Howe, bewildered in the intricacies of the dense forest, encountered a fugitive battalion of the French, wandering in equal perplexity. The latter, composed of French and Indians familiar with that warfare, promptly and vigorously assailed their enemy. The British regulars, surprised and intimidated by the savage war-whoop, recoiled and faltered. The Provincial Rangers of Stark and Rogers saved the day.

"In the death of Lord Howe, who fell at the first assault, the British army lost its vital principle—the

[1] In Transactions of the New York State Agricultural Society, Vol. XII, 1852, p. 676, *et seq*

controlling and guiding spirit of its success. Generous and gentle, bold and accomplished, instinct with genius and heroism, he died deeply lamented. Massachusetts conferred on him a monument in Westminster Abbey.

"The next day a single barge retraced the track of the flotilla bearing the body of the young lord, who but yesterday had led the brilliant pageant. Philip Schuyler, then just entering upon his distinguished career, escorted the remains with all the tenderness and reverence due the illustrious dead. The body was conveyed to Albany, and buried in St. Peter's Episcopal Church, which stood in the middle of State street. His obsequies were performed with every pomp of military display, and all the solemnities of religious ritual. Heraldic insignia marked the location of the grave. Forty-four years had elapsed, and, in the progress of improvement, that edifice was demolished and the grave of Howe exposed. A double coffin was revealed. The outer one, which was made of white pine, was nearly decayed, but the other, formed of heavy mahogany, was almost entire. In a few spots it was wasted, and the pressure of the earth had forced some soil into the interior. When the lid was uncovered, the remains appeared clothed in a rich silk damask cerement, in which they were enshrouded on his interment. The teeth were bright and perfect, the hair stiffened by the dressing of the period, the queue entire, the ribbon and double brace apparently new and jet black. All, on exposure, shrunk into dust, and the relics of the high-bred and gallant peer were conveyed by vulgar hands to the common charnel-house and mingled with the promiscuous dead."

Mr. Watson's reputation as a careful and accurate historian stands deservedly high. He had the advantage in writing his history of the retentive memory and keen observation of his father, the Hon. Elkanah Watson, who knew well the chief actors in the American Revolution, and who during a residence in Albany from 1790 to 1807, was intimately associated with General

Schuyler, and being a member of the Vestry of St. Peter's, could testify to the opening of the tomb under the chancel of St. Peter's in 1802, and probably heard from General Schuyler's own lips the story of the sad journey to Albany, and the account of the funeral of Lord Howe, the friend of his youth. Mr. Watson's words receive a strong confirmation from that upright jurist, the Hon. James Kent, Chancellor of the State of New York, who in a Life of General Schuyler, published by that learned antiquarian, Joel Munsell, in the first volume of his Annals of Albany,* says: "He (Schuyler), was with Lord Howe when he fell by the fire of the enemy, on landing at the north end of the lake; and he (Schuyler) was appointed (*as he himself informed me*) to convey the body of that young and lamented nobleman to Albany, where he was buried with appropriate solemnities in the Episcopal Church."

Of the supposed discovery at Ticonderoga, we quote this account from *The Ticonderoga Sentinel* of October 17, 1889:

"Thursday, October 3, while some laborers, in the employ of Alex. Lee, were digging the trench for a sewer from the Academy, when in front of E. M. Gifford's place, one of the men, Peter Dushan, discovered about four feet below the surface, a partially decayed coffin containing human remains. At the head of the coffin was a piece of plumbago, or black lead, and a stone with one flat side. There has been considerable speculation as to whose remains they were. The place where they were found was carefully examined for any relic that might throw light on the subject, but nothing was discovered at the time, save the rusty nails of the coffin, which are old-fashioned hand-made nails such as are found in the ruins of the old fort.

"Peter Dushan took the piece of plumbago and the stone home with him, just as they were dug up, covered

* P. 250, *et seq.*

with a hard incrustation of lime and clay. On Wednesday evening Mr. Dushan, who can neither read nor write, took the stone tablet to the law office of John C. Fenton, town clerk, and there after the removal of the clay it was found to be rudely chiseled with the following words:

IN MEM.
OF
Lo. HOWE
KILLED
TROUT
BROOK.

"These words were evidently picked into the stone with a bayonet or other sharp instrument.

"It is a stone irregularly shaped, apparently limestone, with one partially smooth side, about seven by nine inches, and will weigh thirty-five or forty pounds. The bones are partially and some wholly decayed, many of them being broken when removed from their resting-place. The coffin was probably of pine, although it is difficult to say, as the remains of the same are in flakes or decayed pieces, about five-eighths of an inch thick. The evidence seems to be conclusive that the remains are those of Lord Howe."

The writer in the "Sentinel" follows the account of the finding of the tombstone with an historical summary upon the expedition to Ticonderoga, and the services and character of Lord Howe. He argues for the authenticity of the stone and remains, on the assertions that in 1802, when the first St. Peter's was demolished, no body was found in the place where it was said to have been buried, and that when the second St. Peter's was taken down, in 1859, there was no coffin found bearing the name of Lord Howe.

As evidence of the highest contemporaneous character this extract from a letter of the Rev. Dr. Battershall to the New York *Evening Post* during the controversy in the fall of 1889 upon this subject is given:

"The burial register which covers the date of the death of Lord Howe is unfortunately lost, but among the old registers and account-books preserved in the vault of St. Peter's Church, there is a book of treasurer's accounts, bearing the title, 'Church Book began ye 15th Aprill, 1718.' This book contains the following entry, which I copy *verbatim et literatim* '1758, Sept. 5th. To cash Rt. for ground to Lay the Body of Lord how & Pall. £5. 6. 0.'

"This official record goes far to establish the fact that the body of Lord Howe was buried in the church ground in Albany. In regard to the subsequent fate and the present sepulture of the relics of the illustrious Englishman, the best I can do is to quote the statement made to me yesterday by Mr. Jesse Potts, one of the Building Committee, which, in 1859, had charge of the erection of the present St. Peter's Church—the third edifice in the history of the parish.

"In the conversation referred to, Mr. Potts stated that, 'At the demolition of the second St. Peter's Church, two coffins were discovered under the chancel of said church. One of them bore the inscription, on a silver plate: 'In this coffin are the bones of my father, James Stevenson, and my five children.' This coffin was removed to the Albany Rural Cemetery. The other coffin was opened in the presence of the Building Committee. It contained the skull and larger bones of a human body. Also a large tuft of human hair, about six inches long, which was tied with a black silk ribbon, stained but undecayed. This coffin bore no inscription but it was supposed to contain the remains of Lord Howe. The remains were deposited in a stout box, which was buried under the vestibule of the present church, being inclosed within a brick wall which forms part of the foundation of the vestibule.'"

Prof. Edward J. Owen in support of the authenticity of the discovery at Ticonderoga, has printed an abstract of "Contemporaneous History," bearing

upon the death of Lord Howe, and appended several affidavits concerning the manner of the discovery and the careful preservation of the stone and remains by the town authorities. The first affidavit, from Joseph Peterson, a resident of Ticonderoga, gives the reminiscences by his grandfather and great uncle of their father, a member of Captain Rogers' Rangers, who they asserted was present at the burial of Lord Howe, and 'being a stone-cutter by trade' lettered the stone placed in the grave. This affidavit is based upon the recollections of an old man. Had Mr. Peterson's father been the possessor of such remarkably interesting information it is somewhat strange that searchers for contemporaneous knowledge, and local traditions of a war so fruitful as the last one on this continent between France and England, such as Benson J. Lossing, should have failed to discover him, and that only when no verification of his statements can be made, Mr. Peterson remembers the family tradition.

It may be cordially admitted that the stone was probably placed near the site where Lord Howe fell but that such men as General Schuyler, Chancellor Kent and Mr. Watson could be mistaken or agree in giving a false impression is difficult to believe.

The "Church Book" records moneys received and disbursed; it contains records of vestry elections, and also other items of parochial history, especially financial. Appended to the volume, but forming no part of it originally, is the pew list for several years. The entry concerning the burial of Lord Howe is similar in form to others at the same period, as for example:

"1758, August 27. To cash Rt. for ground to lay the body of Captain Barkmann and Paull. £5. 6. 0."

The pall, which it will be remembered was a covering for the coffin, used as the body was borne up the aisle or to the place of burial, was only required for actual burials. There is no dispute concerning other interments recorded in a similar form. No charge

would have been entered, judging from the manner in which records were made in the "Church Book," unless it were for a real transaction. The suggestion that it might have been money returned must be dismissed, as then it would appear in another place, and been in some other form, as may be ascertained by several items found in the "Book," of funds received from church wardens and others in whose hands they were. The conclusion from the nature of the entry and the position it occupies, must be that it is contemporary, documentary evidence of the strongest kind concerning the fact of the receipt by the authorities of St. Peter's parish of a money charge for the burial of the body of Lord Howe within the walls of its parish church. The date of its receipt may not be the actual day of burial. It is possible that the interval may have been used in ascertaining from the relatives of Lord Howe their pleasure concerning the final disposition of the body of their kinsman.

The universal tradition until 1889, of the burial in Albany, the testimony of men of the highest character, and the entry in the "Church Book," are, until some other contemporaneous document is found, proofs of the most irrefragible sort, that the remains now resting within the foundations of the present St. Peter's are those of the brilliant young Englishman whose life was given for the good of the Colonies, George Augustus Scrope, Viscount Howe.

Has not the time arrived for the people of Albany, a city which Lord Howe loved, to see that within the fabric of the ancient parish of St. Peter with all its historic prestige, with the chaste and appropriate memorials of those active in Church and State which adorn its stately and beautiful church building, there is placed in that corner of the vestibule beneath which repose all that is mortal of George Augustus Scrope, Lord Viscount Howe, a tablet with a suitable inscription?

Chapter VII, Page 164
EPITAPH OF THE REV. THOMAS ELLISON

The inscription upon the tombstone of Mr. Ellison, which is a large slab of marble, and now in the plot of St. Peter's Church in the Rural Cemetery, is:

Here lie interred the remains of
the Rev. Thomas Ellison, A.M.
of Queen's College, Oxford, Gr. Brit.
One of the Regents of the University of this State
and for fifteen years Rector of St. Peter's Church
in this city:
who departed this life
26 April, 1802,
aged 43 years
His Christian, social and liberal virtues have left impressions
on his affectionate congregation, and on all who
knew him, warm and durable.
Erected as a tribute of respect, by his friend
P. S. V. Rensselaer.

Chapter X, Page 229
QUIT CLAIM DEED OF THE REVD. WM. B. LACY TO THE LANDS OF S. PETER'S PARISH

To all to whom these Presents shall come, I the Subscriber, Rector of St. Peter's Church in the City of Albany and State of New York send greeting. Whereas, disputes and disagreements have heretofore existed in the Congregation of the said Church in relation to a piece or parcel of land situate in the first Ward of the said City, and conveyed by the Mayor, Aldermen and Commonalty thereof unto the Rector Church Wardens and Vestrymen of the said Church;—it having been alledged on the one hand, that the said piece or parcel of land, or some portion thereof, had in pursuance of a contract or agreement to that effect with the Rector, Church Wardens, and Vestrymen of Trinity Church in the City of New York, been forever set apart as the

sole and exclusive property of the Rector of St. Peter's Church aforesaid for the time being free from the let, molestation, or controul of the vestry thereof, and on the other hand it having been denied that such a contract or agreement had ever been made, or entered into, but that it had been stipulated by the vestry of St. Peter's Church, that they would in consideration of a certain sum of money given by the said Corporation of Trinity Church towards the building of a new Church for the Congregation of St. Peter's, forever set apart the said piece or parcel of Land, or some portion thereof for the use and support of the Rector of the said Church for the time being without divesting the Corporation of St. Peter's Church, of the title and property thereof, and that such stipulation had been subsequently rescinded by the mutual consent of the parties thereto, and a portion of the said land alienated. Now therefore, I, the said subscriber, entering upon the office of Rector as aforesaid, in order to prevent further doubt or controversy and to preserve and promote Christian unity and peace in the said congregation do hereby voluntarily and absolutely renounce for myself all right, title, interest, claim, property and demand in or to the said piece or parcel of Land or any portion thereof separate or distinct from the Corporation of St. Peter's Church aforesaid, or other than that which vests in me in common with the Church Wardens and vestrymen thereof by virtue of my said office of rector, and as a constituent member of the said Corporation.

In witness whereof I have hereunto set my hand and seal the sixth day of September in the year of our Lord one thousand eight hundred and nineteen.

Sealed and delivered
in the presence of
Ira Porter.

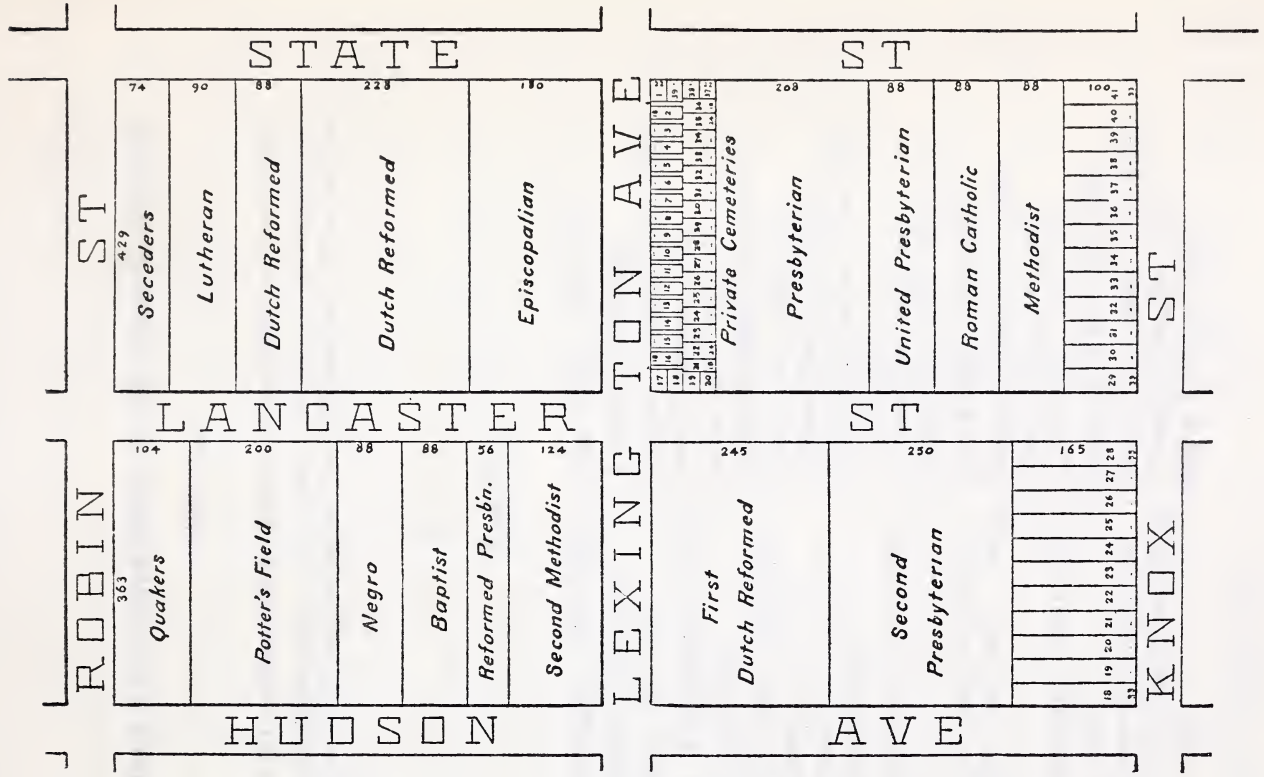
Wm B Lacey

Indorsed: Wm B Lacey
Quit claim to
all church property.

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Appended to the report of Mr. Meads in 1836 is a list of the property of the parish at that time:—

5 City Hall lots leased in perpetuity to the Corporation, at $5 each per year.....	$25 00
No 5 Pine Street, for 50 years, from May 1, 1835, to E. Artcher at $65 per year....	65 00
No. 6 & 7 Pine Street, for 50 years, from May 1, 1835 to E. Artcher, at $120, pr. year	120 00
No. 8 & 9 Pine Street, for 50 years from May 1, 1835 to E. Artcher at $120 pr. year	120 00
No. 1, 2, 3, 4, Lodge Street for 30 years, from May 1, 1827, to F. V. Wormer, at $50, each.....	200 00
No. 2 Maiden Lane, 99 years from May 1, 1825, to J. D. P. Douw, at $20 pr. year	20 00
No. 18 Maiden Lane for 12 years from May 1, 1836, to C. Adams, at $50, pr year	50 00
No. 17 Maiden Lane, 21 years, from March 27, 1827, to F. Bloodgood at $50, pr. year	50 00
No. 19 Maiden Lane for 3 years, from April 2, 1827, to J. McFarland, at $50, pr. year	50 00
	$700 00



Map showing the cemetery on State street between Knox and Robin streets after the removal from the former site between Eagle and Hawk streets.

WARDENS AND VESTRYMEN OF ST. PETER'S CHURCH

1802-1899

In this list are given only the names of those who have served from 1802 to the present time. The records previous to that date are too incomplete to allow any satisfactory list to be compiled. The years are inclusive.

WARDENS

Goldsbrow Banyar, 1802-1805
John Stevenson, 1802-1805
John Tayler, 1806-1815
Philip S. Van Rensselaer, 1806-1815, 1820-1824
Thomas W. Ford, 1816-1818
James Gibbons, 1816-1819
George Merchant, 1819-1821
George Upfold, 1822
James Gourlay, 1823-1831, 1834-1835
William A. Duer, 1824-1829
Agur Wells 1829-1831, 1839-1841
James Stevenson, 1832-1833, 1836, 1842
Edwin Crosswell, 1832, 1833
Henry Trowbridge, 1834, 1835, 1837, 1838
John A. Dix, 1836-1838
John Gott, 1839-1851
Marcus T. Reynolds, 1843-1860
John C. Spencer, 1852
James Taylor, 1853
Daniel D. Barnard, 1854-1861
John Taylor, 1861-1863
Orlando Meads, 1861-1869
John Tayler Cooper, 1864-1869, 1875-1878
Thomas Hun, 1869-1872
Charles M. Jenkins, 1869-1871
John Tweddle, 1872-1875
Harmon Pumpelly, 1873-1878
George Dexter, 1879-1883
John S. Perry, 1883.1889
George S. Weaver 1884-1894
Joseph W. Tillinghast, 1889-1899
Theodore Townsend, 1894
Robert C. Pruyn, 1899

VESTRYMEN

Daniel Hale, 1802-1807
Dudley Walsh, 1802-1806, 1813, 1814
George Merchant, 1802, 1803, 1806, 1807, 1810, 1812, 1815
William Fryer, 1802-1808, 1810-1814
George Ramsay, 1802-1803
Samuel Hill, 1802-1810
P. S. Van Rensselaer, 1802-1806
Peter Hilton, 1803-1805
Jacob Vanderheyden, 1804-1806
Henry Guest, Jr. 1804
Charles D. Cooper, 1804
William Brown, 1805
John Gill, 1805, 1808-1814
Austin Warner, 1806, 1807
Giles W. Porter, 1806-1811, 1825, 1826, 1828
Robert Troup, 1807, 1808
Peter R. Ludlow, 1807-1813
Thomas W. Ford, 1808, 1811, 1814
James Clark, 1808
Ebenezer Foot, 1809
Sebastian Visscher, 1809
George Metcalf, 1809
James Daniels, 1811-1814
Henry Walton, 1811-1814
William Fowler, 1812, 1813
George Shepherd, 1812
William H. Jephson, 1813-1814
Edward Willett, 1814
Charles Smyth, 1815-1825
James Gourlay, 1815-1818, 1820-1822
Elijah Hosford, 1815
John Meads, 1815-1818, 1835
Henry Trowbridge, 1815-1817, 1820, 1824, 1828
Ebenezer Platt, 1815
Sandford Cobb, 1815-1822, 1825, 1832-1841
Warner Daniels, 1816, 1817
John V. N. Yates, 1816, 1817
Benjamin D. Packard, 1816, 1817
George Unfold, 1816, 1817, 1819-1821
Samuel Payn, 1816
Ananias Mott, 1817, 1818
Reuben Smith, 1818
John Taylor, 1818, 1820-1822, 1845-1851, 1854-1860
Richard Rosser, 1818
John Buckbee, 1818-1820, 1821, 1828
Ira Porter, 1819-1831
Agur Wells, 1819, 1827, 1830, 1836-1838
George W. Stanton, 1819-1822
Jeremiah Waterman, 1819, 1820
William Chapman, 1819
James Gibbons, 1820
William A. Duer, 1821-1823
William Cook, 1821
John Gott, 1821-1828, 1833-1838
Henry B. Davis, 1822
John W. Yates, 1823-1827
John R. Satterlee, 1823-1828
George Campbell, 1823
Barent P. Staats, 1824-1827, 1829-1831

John T. Cooper, 1824-1827, 1857-1863
John L. Wendell, 1825-1830
James Stevenson, 1827
Henry Bammann, 1829-1830
James Porter, 1829-1832
Edwin Croswell, 1829-1831, 1844-1848
Abiel Bugbee, 1829-1830
Henry Bartow, 1829-1832
Henry Dibblee, 1830-1831
Francis Low, 1831-
Herman Leonard, 1832-1836
John S. Walsh, 1832-1835
Philip S. Van Rensselaer, 1832-1835, 1838
Charles Dillon, 1832-1834
Jabish N. M. Hurd, 1832, 1833
John A. Dix, 1833
Leverett Cruttenden, 1834, 1835
Richard Yates, 1834
Aaron Thorp, 1836
Robert A. Sands, 1836-1837
Julius Rhoades, 1836
Orlando Meads, 1836-1861
Robert Whitlock, 1837, 1847-1854
Visscher Ten Eyck, 1837-1839, 1841-1842, 1844-1853, 1855
Daniel D. Barnard, 1837
Aaron D. Patchin, 1838-1840
James Taylor, 1839-1841
Wm. E. Bleecker, 1839, 1840, 1843-1848
James Kidd, 1839, 1843, 1857-1868, 1876-1879
James Dexter, 1840-1853
Anthony Blanchard, 1840, 1841
Charles H. Payn, 1841, 1842
John F. Townsend, 1842-1846
Marcus T. Reynolds, 1842
Thomas Wright, 1842-1844
Wm. Cooper, 1843
Dudley Burwell, 1843
Abraham T. Groesbeck, 1844-1847
John C. Spencer, 1845-1851
Jesse C. Potts, 1849-1855, 1862-1868
Josiah B. Plumb, 1849-1860
Stephen Groesbeck, 1852-1854
Gilbert L. Wilson' 1852-1855
Edward Hand, 1854-1863
George Dexter, 1855, 1856
John S. Perry, 1856-1859, 1869-1883
Edwin Waterman, 1856
Henry Jenkins, 1856
Wm. N. Fassett, 1857-1868
Moses Patten, 1860-1868
John V. L. Pruyn, 1861
Harmon Pumpelly, 1861-1868
Joseph Packard, Junior, 1863-1865
John Tweddle, 1864-1868, 1871
Philip Ten Eyck, 1866-1868
George A. Wells, 1866-1868
Lyman Tremain, 1869-1873
Erastus Corning, Jr. 1869-1871
Selden E. Marvin, 1869, 1870
Cornelius Schuyler, 1869-1876
Samuel Moffatt, 1869-1871
Stephen H. Hammond, 1869, 1870
Stephen J. Roe, 1869, 1870
Albert C. Judson, 1871-1880

Charles S. McEntee, 1871-1876
Henry R. Pierson, 1872-1884
George S. Weaver, 1872-1884
Clarence Rathbone, 1873
Edmund L. Judson, 1880-1890
Grenville Tremain, 1874-1878
J. Wilbur Tillinghast, 1874-1889
Henry T. Martin, 1877-1899
Charles M. Jenkins, 1878
Luther H. Tucker, 1879-1897
Theodore Townsend, 1879-1894
F. E. Griswold, 1883-1895
Henry A. Glassford, 1884, 1885
Robert C. Pruyn, 1885-1899
John Macdonald, 1885-1892
Thomas S. Wiles, 1889
Abraham Lansing, 1890-1899
William G. Rice, 1892
John T. Perry, 1894
John de W. Peltz, 1896
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